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A N  
H E L P  
For the more Easy and Clear Understanding  
O F T H E  
H O L Y S C R I P T U R E S :  
B E I N G  
The Book of D A N I E L

*Explain'd after the following Method, viz.*

- I. The *Septuagint* or *Greek Version* amended according to the Best or most Ancient Readings.
- II. The Common *English Version* render'd more Agreeable to the *Original*.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd; but also the *Whole Book* is divided into proper *Sections* and *Paragraphs*: the Contents of the several Divisions being set down in their Proper places; and also exhibited All together in One View, by a *Synopsis* subjoin'd to the End of the said Book.
- IV. *Annotations* relating, as Occasion requires, to the several Particulars aforementioned.

*Before the Book of Daniel are prefix'd*

1. A general *Preface*.
2. A *Discourse* concerning those *Prophecies of Daniel*, which relate to the *Four Kingdoms of the GENTILES*, and the *Kingdom of CHRIST* and his *SAINTS &c.*
3. Four *Tables* shewing the *Synchronism* or *Correspondency* of All the several *Prophecies in Daniel*, relating to the *Four Kingdoms of the GENTILES*, and the *Kingdom of CHRIST* and his *SAINTS &c.*
4. A *Chronological Table* of the more *Remarkable Particulars* relating to the Book of *Daniel*.
5. Some *Observations* concerning the *Chronology* relating to the *Prophecy of the Seventy Weeks*.

*After the Book of Daniel are subjoin'd*

1. A Collection of the *Various Readings* of the *LXX.* or *Greek Version* of *Daniel*.
2. A View (or Collection) of such *Passages* and *Expressions* in the Book of *Daniel*, as are found likewise or refer'd to in the *New Testament*, especially in the *Revelation of S. John*.

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By *Ed. Wells* D. D. Rector of *Cotesbach* in *Leicester-shire*.

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O X F O R D,  
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Imprimatur

J O. B A R O N

VICE-CAN. OXON.

To The Right Reverend Father in God,

EDMUND

Lord Bishop of the Diocese of *LINCOLN*.

My LORD,

**T**HE Publication of this Book, hap'ning so soon after your Lordship's Advancement to the *Episcopal* Dignity, gives me a very gratefull Opportunity Publickly and Early to shew my Respect to your Lordship, by *dedicating* these my Labours unto you as *my Diocesan*.

It may Easily be imagin'd no small Satisfaction to me, that, upon the Promotion of our *late R. R. Diocesan* (whose *Friendship* to me was of *old Standing*) to the Archbishoprick of *Canterbury*, there should happen to succeed his Grace in this See no Other person than *your Lordship*, with whom I not only have had the Fortune to be *long Acquainted*, but also from whom I have receiv'd several *Instances of Friendship* in your former Private Stations.

But the Letter your Lordship has favour'd me with since your Consecration, has afforded me a much Greater Satisfaction; and will I doubt not afford the like to the rest of your Clergy, when they shall understand, that your Lordship was pleas'd therein to express your self in these words: *I hope I shall Never fail, in the Station to which God's Providence has call'd me, to PROTECT and ENCOURAGE Those, whom I find Truly serviceable to the Church and Religion.* As these are Resolutions most worthy of a Bishop; so I wish your Lordship may find *no Instances* among your Clergy, that *want your Protection*; and I trust your Lordship

## DEDICATION.

ship will always find *several Instances*, that will *deserve* as well as *want your Encouragement*.

For my Own part, tho' the Income I have *hitherto* receiv'd from the Church, (deducting the Payment of Taxes, Tenths, Synodals and Procurations,) has Never been more than *between sixty and seventy Pounds a year*; yet by GOD's Blessing on my Industry, I have been enabled in some small measure to keep *BEFORE hand with the World*; and what is still a much Greater Mercy, by GOD's special Grace I have been enabled to keep also *ABOVE the World*: so that the Hopes of Temporal Advantage could never induce me to Sneak, or Cringe, or Basely comply with Any thing, that was not Agreeable to my Judgment and Conscience.

It has indeed seem'd Good to the Divine Wisdom, to *try* me more than Once, by *disappointing* me not only of Reasonable, but also of very Near and Valuable Expectations. And as the Divine Goodness has thereby taught me, in the most Sensible and consequently Effectual manner, namely by my own Experience, How little Available and to be Rely'd upon is *Human Friendship*, how Sincere soever it may be; and *Human Measures*, how Well soever they may be concerted: so the same Divine Goodness has likewise taught me in the same Sensible manner, and by a very Late and Remarkable instance, How Easy it is for the *Divine Providence*, when It sees fit, to Open a way for the Advancement of ones Temporal Circumstances, by Means *altogether unexpected and surprizing*.

For such has been the Most Extraordinary Kindness of *Brown Willis Esq*; to me, who within these three \* Weeks has given me the Presentation to the Rectory of *Blechley* in *Bucks*: which, tho' of a considerable Income, yet I was so

\* Hence it is observable, that this hapen'd *several Months*, after that the following *General Preface* was writ and printed.



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Far from *seeking*, that, as on the one hand I knew not but the *late Incumbent* was *Living*, so on the other hand, upon some Misinformation given me, I thought for a considerable time M<sup>r</sup> *Willis* himself to have been *Dead*, till He sent a Messenger on purpose to acquaint me with his Kind Intentions toward me.

I think I may in Reason, and ought in Duty, to look on *this Turn* of my Affairs as brought about by the *more immediate* hand of Providence. For when it is consider'd, that M<sup>r</sup> *Willis* was *Dead* as I thought; may not his Kindness herein be justly esteem'd, as the Kindness of a *Friend rais'd up to me out of the Grave*? When it is consider'd, that altho' I had known Him to be Alive, yet I had *no Expectation* of, *much less Claim* to, such his Kindness, on account of any particular Service or Acquaintance; what Better Solution can be given of this Matter, than that *it pleas'd GOD to put it into his Heart* to shew me this Kindness? Lastly, when it is consider'd, how *very Many Applications* and *very Great Importunities*, and that among others from several of his *Relations*, my worthy Friend had to *Struggle with*; may it not be well suppos'd, that He was *enabled* by Somewhat *More than meerly Human* to *keep Firm* to his Kind intentions to Me?

I take notice of these Particulars on several Accounts, too long to be All mention'd here. And therefore I design (GOD willing) to take another Opportunity, not only to speak more Fully of them, but also more Fully to express my Gratitude to M<sup>r</sup> *Willis*: who, as He is a Gentleman *known to your Lordship*, so deserves to be *More known to the Publick*; as on other Accounts, so more especially on Account of his *Exemplary Zeal* for the *Glory and Honour of GOD*; whereby He has been already influenc'd to lay  
out

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out a very large Sum on *beautifying & adorning the Church of Blechley*, & is Still influence'd to do yet considerably more.

The Reasons to be here mention'd of my taking notice of the foresaid Particulars, are these two: Namely One, that Such as have hitherto met with the like *Disappointments* as I have had, may however be *encourag'd hereby* to go on in a Faithfull Discharge of their Duty; since they have hereby a Remarkable instance; How Easy it is for Divine Providence to *recompense their Faithfulness* even in this World, when *He sees Fit*, tho' it be when *they Least expect it*.

The other Reason is, that your Lordship may the Better see, what was the *principal* Motive, that induc'd Mr *Willis* to *make me* such an Offer, as well as *Me* to *accept* his offer. It is obvious to infer from what has been said, that Mr *Willis* was *principally*, or rather *Entirely*, influence'd by the *Good opinion* he has of my *Readiness* to promote the Glory of GOD *All the ways I can*. And I can truly affirm, that I had *not been influence'd* by the *Largeness* of the *Temporal harvest* to be reap'd by accepting his Offer, had there not been also a *Probability* of reaping likewise thereby a *large Spiritual harvest*, and a *Certainty* of having it in my Power to make *Better provision* for the *Cure of the Inhabitants Souls*.

I shall only add, that as I am assured of your Lordship's Assistance in the Discharge of my Ministry; so if I can be any ways Serviceable to your Lordship in the Discharge of your more Great and Weighty Trust, I shall be most Ready, as becomes a *true Presbyter* of the *truly Christian Church* by Law Happily establish'd here in *England*, and as becomes One who is

Your Lordship's with all Dutifull Respect

S. Matthias-day

1713.

EDWARD WELLS.

## The General PREFACE.

**H**AVING gone through All the *Epistles of the* 1.  
*NEW TESTAMENT*, I thought it the more *The Author's*  
 Necessary to use likewise my Endeavours, to *Design, to*  
*Help* such as stand in Need of the Help of *publish the Re-*  
 Others, *in understanding the Revelation of* *John.*

St. *JOHN*, because This is a Book which is confess'd by  
 All to be the *most Difficult* in N. T. to be understood.  
 Besides I was not a little encourag'd to undertake the  
 Work, by considering the *Special Blessing (a)* promised to  
 the *Reading*, or Studying of this Sacred Book. On these  
 Considerations I set about the Work, and by GOD's Blessing  
 went through it in no long Time, and in its due Order  
 design to Publish it.

Having gone through the Revelation of St. *John*, 2.  
 and finding that, Before All the Epistles of N. T. could *The Under-*  
 yet be Printed off, I might have Time to prepare *the Book* *standing of*  
 of *DANIEL* for the Press; I readily undertook the Work, as *Daniel very*  
 well knowing, that the *Publishing of DANIEL* first would be *Useful to the*  
 of most excellent Use, to *make Way* for the more readily *Understanding*  
 and clearly understanding the *Revelation of St. JOHN.* *the Revelation*  
*of St. John.*

For, as there is a Remarkable *Agreement* in the Circum- 3.  
 stances relating to the *Persons of DANIEL and St. JOHN*, *The Agree-*  
 so is there also in their *Writings*. St. *JOHN*, according *ment observa-*  
 to the general Consent of the Antients, was but *Young*, *ble between*  
 when he was call'd to be an *Apostle*; and *DANIEL* *John, in Cir-*  
 could be but *Young* likewise, when he was endued with *cumstances re-*  
 the Spirit of *Prophecy*; for He could not be but about Twenty *lating to their*  
 or Twenty One Years of Age, when he recover'd and ex- *Persons.*

(a) Revel. 13. Blessed is he that readeth (&c.) the Words of this Prophecy.



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pounded *Nebuchadnezzar's* Vision of the Image. It is certain that *St. JOHN* was *very* (b) *Old* when he dy'd, it being generally thought to be about the Ninety eighth or Ninety ninth Year of his Life; and it is no less certain that *DANIEL* was likewise *very Old*, when he dy'd. For it is evident that he was *Alive* (c) in the Third Year of the Reign of *Cyrus*, and that he was then about Ninety Years Old. Again, as *St JOHN* was *miraculously preserv'd* when, for his Firmly adhering to the True Religion under the Gospel, He was *cast into a Caldron of boiling Oyl*; so was *DANIE* likewise *miraculously preserv'd*, when, for his Firmly adhering to the True Religion under the Law, He was *Cast into the Den of Lions*. Lastly, *St. JOHN* is expressly styl'd (*Joh. 13. 23*) *the Disciple whom Jesus LOVED*, viz. to a Great or Extraordinary degree: And in like manner *DANIEL* is expressly said (*Dan. 9. 23. and 10. 19.*) to be *Greatly BELOVED*, namely of God. This may suffice to shew the Remarkable *Agreement* there was in the Circumstances relating to the *Persons* of these two Good and Great Men.

4.  
As also in relation to their Writings.

Nor is the *Agreement* less Remarkable in reference to their *Writings*. For it may very probably be suppos'd, that the like *Signal Favours* in this respect were vouchsaf'd unto Them, because they were *Alike greatly Beloved of GOD*: That is more plainly, It seems but reasonable to suppose, that as an *Evidence of God's SPECIAL Favour* unto Them, They were vouchsaf'd the *LARGEST Revelations* of what was to come to pass in *Future Ages*, among All the Servants of God, whether Prophets under O. T. or Apostles under N. T. And it is *these Revelations*, which make up the Greatest part of the *Book of DANIEL*, as well as of the *Book of St. JOHN*, thence styl'd *the Revelation*.

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(b) As there are not wanting some, who make *St. John* to have been an *Hundred and twenty Years Old*, when he dy'd; so there are not wanting some, who make *Daniel* to have been an *Hundred and Thirty*, nay, an *Hundred and Fifty Years Old*, when he dy'd. And as there are Those, who will have *St. John* to have been of *Noble Descent*; so it is more generally affirm'd by the *Jews*, that *Daniel* was of *Noble Descent*. But I omitted these Instances Above, as *Uncertain*, if not *Improbable*.

(c) See *Dan. 10. 1.* and compare the *Correspondent Year* according to the *Chronological Table* hereunto belonging, with the *Year wherein Daniel* was carried *Captive to Babylon*, and his *Age* at that Time.

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To DANIEL were reveal'd All the Grand Revolutions of Empire, which should happen on Earth from his Time to the Time, when the Kingdom of CHRIST should be advanced to the Universal Empire of this World. And as this Interval of Time was to be measur'd out by a Series of Four Grand Kingdoms or Empires, so DANIEL was inform'd more or less concerning Each of the Four Kingdoms, accordingly as His Nation the Jews were more or less to be concern'd with each of Them. Hence the Prophecies of DANIEL concerning the Fourth or Roman Kingdom are but general and short, especially as to What should come to pass after the Destruction of Jerusalem by the Romans. For the Jews, by reason of their Obstinate Unbelief and Rejecting of Christ, ceasing (as had been foretold Dan. 9. 26.) to be the People of GOD, the Christians (consisting chiefly of Gentiles) were surrogated or taken in their Rooms to be the People of God: And it seem'd Suitable to the Divine Wisdom, that what should befall the Christian Church under the remaining part of the Fourth Kingdom, should be more Particularly and Fully revealed to and foretold by, not a Jewish Prophet as was DANIEL, but a Christian Apostle as was St. JOHN. And likewise the Divine Wisdom saw fit, that to St. JOHN should be more Fully reveal'd, and by him foretold, the several more Remarkable Events and Changes, which should befall the Fourth Kingdom or Roman State, after that the Kingdom of CHRIST was set up (as had been foretold Dan. 2. 44.) by the Preaching of the Gospel.

*Daniel prophesied of All the Four Kingdoms or Empires of the World: St. John prophesied of such particulars as should befall the Christian Church under the Fourth Kingdom, and the Fourth Kingdom after the setting up of the Christian Church.*

Whence may be easily gather'd One way, whereby the Understanding of Daniel conduces to the Understanding of St. John; namely inasmuch as the Prophecies of DANIEL relating to the Fourth Kingdom contain in gross or in general, What is more particularly and distinctly foretold in the Revelation of St. JOHN. On which account it is no wonder, that St. JOHN has in his Revelation such an Eye to the formention'd Prophecies of DANIEL, frequently taking from them the Expressions, Descriptions, &c. which he makes use of in his Revelation. From whence further appears in an Eminent manner, how conducive

*In what respects the Understanding of Daniel is useful to the Understanding of the Revelation of St. John.*

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give the Understanding of *DANIEL* must be to the Understanding of *St. JOHN*.

7. *I have done*, in order to *help* him to a *Right Understanding* of *DANIEL*; Whose Prophecies are so Extensive as to Time and Place, and withal so Noble and Important as to the Events or Affairs they relate to, as that They highly deserve Our Study, consider'd only *in themselves*, or altho' they did no way Conduce to the Understanding of the Revelation of *St. John*, or of any other Book.

What is done  
in this Edition  
of the Book of  
Daniel.

8. I had once some Thoughts of Printing the *Original Text*, by the Side of the *Greek* and *English Translations*. But I soon laid aside these Thoughts, upon considering that to Do so, would much increase the Bulk of the Book, and consequently much raise the Price of the Book to *every* Buyer, whereas it would be of use but to a *very few* Buyers; the Number of Those that understand the *Original Text* being but Few, in comparison of Those that do not. Besides I consider'd, that the *English Version* (or Translation) is so agreeable to the *Original Text*, that any Difference (worth taking Notice of) between the *Original Text* and the *Greek Version* might be as well found out, by comparing the *Greek* and *English Versions* together, as by comparing the *Greek Version* with the *Original Text*.

The Original  
Text why omit-  
ted.

9. As for the *Greek Version*, I am by this present Undertaking no way engag'd to enter into that Controversy, whether *ALL* the *Old Testament* or Only the Books of *Moses* more properly call'd *THE LAW*, were Translated by the *Seventy Elders*. It is sufficient to justify Me in calling this *Greek Version* of *DANIEL* frequently the *Septuagint Version*, that It is what commonly goes under That Name, and is under That Title Printed, as in other Editions, so particularly in our Polyglot Bible, which is the Edition made use of by me in Transcribing it. Nor am I concern'd to enquire into the Truth of what *St. Jerom* has said, viz. that the *Greek Version* of *DANIEL* made use of by, or read in, the *Greek* or *Eastern Church*, was That of *Theodotion*. It is sufficient to justify Me in inserting this Version into this Book, that it is the *same* which is, and has

Of the Contro-  
versies relating  
to the Greek  
Version.



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has been for many Hundred Years, inserted into the *Greek* Version of O. T. which goes under the Name of the *LXX.* Version. I shall only say, that I *could* offer a Great deal upon these Subjects, which might tend not a little to the Clearing of Them, but it will require Considerable Time, and Pains, and Charges.

Wherefore, as it is sufficient to my present Design, to publish *That Greek Version of DANIEL*, which is found in our *Common Septuagint* or *Greek Bible*; so I judg'd it Expedient to *insert* the said Version into this Edition, not only that thereby the Book of *Daniel* might be published *after the same manner* as the Epistles of the *N. T.*, but also because (for ought that appears to the Contrary) This *Greek Version* is the *most Antient* Version of the *O. T.*, and that which was *us'd* and *referr'd to*, by our *Blessed Saviour* and his *Apostles*; and which is of great Use in several Places toward the finding out the *True Meaning* of the Original Text.

10.  
The Greek Version why inserted into this Edition.

For these Reasons judging it very Requisite to insert this *Greek Version* into this Edition, I used All the Means I could procure, to publish it after the *most Accurate Manner*. Namely, I carefully compar'd the *Various Readings* of this Version, that are found between the *Alexandrian* and *Roman Copies*, and are taken Notice of in our *Polyglot Bible*. And I compar'd also the *Various Readings* with the *Original Text*; and where *One* agreed, I have Always follow'd *That Reading*. And that the Learned may the more Easily judge of my Performance in this Matter, I have been at the Pains to write out a *Collection* of the *Various Readings*, together with the *Original Text* answering thereto. As to what further concerns the said *Collection*, the Reader will find a particular and large Account, placed immediately before the said *Collection*; from which he may further learn, what Care has been taken to publish the *Greek Version* with the *greatest Accuracy*, or *Agreement* to (what was in all probability) the *Original Rendering* or *Version*.

11.  
The Means used to publish the Greek Version after the most accurate manner.

In reference to the *other Ancient Versions*, viz. the *Syriack*, *Latin*, and *Arabick*, as they are of good Use in deter-

12.  
Of the other Old Versions, and the Use here made of them.

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determining oft-times the *True Reading*, so I have not pass'd them by Unregarded, as the Reader may see by the *Notes* belonging to the Collection of Various Readings. Namely, the *Syriack* Version inserted into the Body of our Polyglot was made from the Original Text, and the other Two Old Versions, *viz. Latin* (whereby I mean the *Old Latin*; otherwise call'd the *Italick* Version) and the *Arabick* were made from the *LXX* Version. Whence it comes to pass, that *That Reading*, which agrees to *All* the other three Ancient Versions, is to be esteem'd the *True Reading* of the *LXX* Version, tho' it *differs* from the *present Reading* of the Original Text. Likewise in Instances where the Various Reading of the *LXX* Version in the *Alexandrian* and *Roman* Copies do *Both differ* from the Original; or do *Both agree with* the Original, forasmuch as the Original is capable of a Double Construction: In such Instances, *That Reading* is to be preferr'd as the *True Primary Rendring* of the *LXX*, which *agrees with* the other *two Ancient Versions* which were made from the *LXX* Versions, *viz. the Old Latin* and *Arabick*. And these Two Versions last mention'd are likewise of Use, in giving Light to discover in some measure, *how Long* or *Early* even a *False Reading* of the *LXX* Version has crept into it. For if the *False* or *Corrupt Reading* be follow'd in the *Latin* or *Arabick* Versions, it is *thereby* evidently shewn, that it had crept into the *LXX* Version, *before* the said Version was made. In those places, where the *Latin* Version *differs from the LXX Version*, according both to the *Alexandrian* and *Roman* Copies, and also from the *Arabick* Version, and *agrees with the Original Text*; there it is not to be doubted, but the *Old Latin* Version has been alter'd, and that in all probability according to the Version made by *St. Jerom*, and this is what goes under the Name of *the Vulgar* (or as some chuse rather to Term it, *the Vulgate*) *Latin* Version.

13.  
The Method  
used in cor-  
recting the  
English Trans-  
lation.

In Altering or Correcting the *English Translation* in our Bible, I have follow'd the same Method, as I used in publishing the *Epistles* of *N. T.* Namely, whereas our Translators frequently translate the *same Original Word* by

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by different English Words, when there is no manner of Occasion for so doing; I have retained all along the same English Word likewise. For instance, Our Translators style *Ashpenaz*, Dan. 1. 3. *the Master of the Eunuchs*, and v. 7. they style him *the Prince of the Eunuchs*, whereas the Original Expression in Both places is exactly the same. And therefore I have in Both places render'd it after the same manner, viz. *the Prince of the Eunuchs*. By which Means there is also no Room left for taking the *Master* and the *Prince* of the Eunuchs to be two different Offices, as there is the Other way.

Again, whereas our Translators have taken the Liberty to vary a Little, in the manner of their Expressing themselves, from the Original Text, tho' their Varying thus a Little is in itself very Allowable in the Best Translators, yet I have judg'd it Requisite to alter it, and make it agree exactly with the Original, in several Instances, and that for this Reason, viz. that the Reader, upon Comparing the English with the Greek Version; might not think that the Greek Version did vary from the Original in the said Instances, when in Truth it is the English Version in our Bible which varies from the Original, not the Greek. We have an Instance of this likewise in Dan. 1. v. 2. And that the Reader may Fully apprehend what I mean, I shall write down by the Side of each other; first the Greek Version, then the English Version as it stands here alter'd in this Edition, and lastly the English Version as it stands in Our Common Bibles.

14.

The said Method further illustrated.

Καὶ ἔδωκε Κύριος ἐν  
χειρὶ αὐτοῦ τὸν Ιωακείμ βα-  
σιλέα Ιούδα, [καὶ] ἀπὸ μί-  
ρους τῶν σκευῶν οἴκου τοῦ  
θεοῦ. [καὶ ἠνεγκεν αὐτὸν]  
εἰς γῆν Σενναάρ διὰ τὸν  
θεοῦ αὐτοῦ, καὶ τὰ σκεύη ἐκ  
ἐστῆσαν εἰς τὴν οἰκίαν τοῦ  
θεοῦ αὐτοῦ.

And the Lord gave And the Lord gave  
Jehoiakim King of Jehoiakim King of  
Judah into his hand, Judah into his hand,  
and part of the Vessels of the House of  
God: and he brought them into the land  
of Shinar to the house of his God; and he  
brought the Vessels

and



Vessels into the treasure-house of his God. into the treasure-house of his God.

Here the Reader is to observe, that our Translators render the Original, *WITH part of the Vessels*; whereas the Greek Version renders it, *Kai ἀπὸ τῶν σκευῶν* exactly agreeable to the Original, which therefore is to be render'd more closely thus in English, *AND part of the Vessels*. In like manner the Greek Version, *Kai ἤνεγκαν αὐτὰ*, is exactly agreeable to the Original, and in English is thus, *And he brought them*; whereas our Translators have render'd it, *which he carried*. Indeed the Original Word may be render'd, *Carried them* or *Brought them*; and therefore since our Translators render'd it here, *Carried*, They should likewise in conformity to the Original have render'd it, *Carried*, and not *Brought the Vessels*, in the latter part of this Verse; for the Original Word is the same in both places, as it is also in the Greek Version, excepting only that in the first place is the Simple Verb *ἤνεγκαν*, and in the last the Compound *εἰσήνεγκαν*.

15. There are also some Instances, wherein our Translators have quite mistaken the Sense of the Text, and render'd it not only *Wrongly*, but so as to be directly *Inconsistent with Truth*, according to the Context or Sequel of the History. For instance, Our Translators render the Latter part of Dan. 4. 9. thus: *TELL me the Visions of my Dream that I have seen, and the Interpretation thereof*. Whereas it is evident beyond all Contradiction from the very next words, which immediately begin the Tenth Verse, that *Nebuchadnezzar* did not require of *Daniel* to Tell him the *Visions of his Dream*, but only the *Interpretation thereof*. For the Tenth Verse begins with *Nebuchadnezzar* telling HIMSELF to *Daniel* the Visions of his Dream in these words: *Thus were the Visions of my Head in my Bed: I saw, and behold, a Tree &c.* Of this see more in the Note belonging to the Paraphrase of this Place.

16. Another Instance the same.

In like manner our Translators have mistaken, and quite alter'd the Sense of *Daniel*, by False pointing Chap. 2. 44, 45. For whereas in our Bibles the 44th Verse is distinguish'd

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guish'd from v. 45. by a *Full-point*, it ought to be distinguish'd only by a *Semicolon*; forasmuch as the Sense does not *Fully end* with v. 44, but what is said in that Verse, *refers to* what is said in the former part of v. 45, and *fully ends* in the Middle of v. 45, as is shewn by the Paraphrase on the place. And this Oversight is the Greater in our Translators, because the Greek Version is *pointed Right*.

And tho' the Oversight be of the *same Nature* in Dan. 9. 25. yet it may be said to be *much Worse*, because it is in a *more Important* and *Nice* matter. Namely, whereas our *English Bibles* put a *Semicolon* between *Seven Weeks*, and *Threescore and two Weeks*; there ought to be *no Point*, or at most only a *comma*, and a *Colon* ought to be put after the whole *Seven Weeks and Threescore and two Weeks*, as it is in this Edition. And this Oversight is the Greater likewise, because the Passage is *truly pointed* in *All the Old Versions*.

As to the *Paraphrase*, I have follow'd the same Method, as in the *Epistles* of N. Testament; dividing the Contents into the proper *Sections* and *Paragraphs*, and endeavouring to render the *Sense* as *Clearly* and *Fully* as I could. And in order hereto, where there is Occasion, I have chosen rather to be *Long in the Paraphrase itself*, than to be *short there*, and so make it Necessary to have a *Long Annotation* to explain the Paraphrase; this being no Other than to make as it were a *Paraphrase upon a Paraphrase*.

I have observ'd in §. 6. of this Preface, that St. John in his Revelation has taken several of his Expressions and Descriptions &c. from *Daniel*; and so likewise in other parts of N. T. Our Blessed Saviour and the inspir'd Pen-men have frequent *References* to this Book of *Daniel* both for the *Words* they make use of, and also for the *Meaning* in which the Words are to be taken. For the Ease therefore of Others, I have drawn up a *Collection* of those Places in *Daniel*, at least of the *most principal*, that so the Reader might have 'em in *One View*, and the Better discern of *what use* this Book of *Daniel* is, not only to the Understanding of the *Revelation of St. John*, but also *several other parts of New Testament*.

C

But

20. But what will be I think of *greatest Use* to this End, are the *Four Tables* belonging to this Book: Of which I need say no more here, having prefix'd unto them a peculiar *Discourse* relating thereto.

21. Lastly, since *Chronology* is deservedly styl'd *One of the Eyes of History*, I have also added a *Chronological Table* of the *Historical Passages* mention'd in this Book of *Daniel*; wherein I have followed Mr *Marshals* Tables, as being put forth under the Direction or with the Approbation of the Lord Bishop of *Worcester*, whose Learning in *Chronology* is too well known to be taken Notice of here.

22. By what I have done, I hope the Reader will be so well satisfy'd, as not to think his Money ill bestow'd on this Book. Sure I am, (and I desire no more of Any one else, than to make Trial by taking the like Pains, in order to Convince him, that it is not without Reason, that I say, I am sure) that what I have here done, Fully answers the Best Recompence, that a Bookseller can afford to give an Author. For a Bookseller must set his price on a Book, chiefly in proportion to the Number of Sheets; whereas One single Sheet on some Subjects will require the Writer to take as much Pains, as he needs do in writing Ten Sheets on another Subject. And therefore it is Unreasonable to expect of a Writer, whose Circumstances are not so great as that He can afford to give his Labour to the Publick, that He should take the Pains requisite for drawing up Ten Sheets on other Subjects, only for the poor Recompence or Common Rate that a Bookseller can afford to give for drawing up One single Sheet. The Reader may observe by what I have above §. 9. hinted, that I could have more improv'd this Edition in the Respects there mentiond, as I could also in several other Respects. But, as what I have here done Already, may suffice for a Specimen to shew, what might be done in publishing the several Books of O. Testament; so it is to be much wish'd, that some of the Many, that are warm in large Preferments, (by the uncontrollable Interest of some Grand Courtier, or the lucky favour of some Worthy Prelate,) and may therefore afford to give (at least somewhat of) their Labour to the Publick, would imploy Themselves in so Useful, and so much Wanted, an Undertaking. A



# A DISCOURSE

*Concerning those Prophecies of Daniel, which relate to the Four Kingdoms of the GENTLES, and the Kingdom of CHRIST, together with an Account of the Method observed in the four Tables following, and the usefulness of Them.*

**T**HE Prophecies of Daniel, which relate to the Four Kingdoms of the GENTLES, and the Kingdom of CHRIST, are either such as give a general Account of All the said Kingdoms, or such as give only a particular Account of Some of the said Kingdoms. Of the former sort are the Prophecies contain'd in Chap. 2 and 7; and of the latter sort are the Prophecies contain'd in Chap. 8, 9, 11 and 12.

In Chap. 2. the Four Kingdoms of the GENTLES are represented to Nebuchadnezzar, by an Image which was chiefly made up of Four different Metals. In chap. 7. the said Four Kingdoms are represented to Daniel himself, by Four different Beasts, arising out of the Sea. The Intent of Both these Visions is, by the Succession of the said Four Kingdoms to point out the Time of the Kingdom of Christ here on Earth, which no other Kingdom shall succeed or destroy.

3. Hence Mr Mede (a) in one place prettily styles these  
*These Four* Visions or Prophecies of the Four Kingdoms, *The A, B, C*  
*Kingdoms fill'd* of Prophecy. And in (b) another place he fitly gives  
*The A, B, C* them the Title of the *Sacred Kalendar and Great Alma-*  
*and* *nack of Prophecy*, in reference to which He there speaks  
*The Sacred* thus: "For the True Account of *Times* in Scripture, we  
*Kalendar, &c.* "must have Recourse to that SACRED KALENDAR and  
 "GREAT ALMANACK of PROPHECY, *The Four King-*  
*doms of Daniel*, which are *A Prophetical Chronology of*  
 "Times measur'd by the Succession of Four principal Kingdoms,  
 "from the beginning of the Captivity of Israel, until the My-  
 "stery of GOD should be finish'd. A Course of Time, during  
 "which the Church and Nation of the Jews, together with  
 "Those whom by Occasion of Their Unbelief in Christ  
 "God should surrogate in their Rooms, was to remain under  
 "the Bondage of the Gentiles and Oppression of Gentilism.  
 "But These Times once finish'd, All the Kingdoms of this  
 "World should become the Kingdoms of our Lord and his  
 "CHRIST. And to this Great Kalendar of Times, toge-  
 "ther with that other, but lesser, Kalendar of LXX Weeks,  
 "All mention of Times in Scripture seems to have Re-  
 "ference."

4. Now the Four Kingdoms represented to Nebuchadnezzar  
*The Four* by the Image consisting of Four different Metals, and to  
*Kingdoms,* Daniel by Four different Beasts, are these; 1. the Babylo-  
*which.* nian, 2. the Medo-Perſian, 3. the Grecian, 4. the Roman.

5. That the First of these Kingdoms was the Babylonian;  
*The Babylonian* we have (what in a Figurative way of speaking amounts to)  
*an Kingdom,* an Express Proof Chap. 2. 38; where Daniel expressly says  
*the First of* to Nebuchadnezzar, THOU art this HEAD of Gold. For  
*the Four* since the Head of Gold, as it was the Uppermost or First Part  
*Kingdoms.* of the Image, so did denote the Uppermost or First (in Time)  
 of the Four Kingdoms; and since (Nebuchadnezzar who  
 was then King of Babylon, or which comes to the same,) the  
 Babylonian Kingdom of which Nebuchadnezzar was then  
 King, is expressly said to be represented by the Head of Gold;

(a) Book 4. Epist. 8. of his Works.  
*Apocacy of the Latter Times*, Chap. 12.

(b) Book 3. In his Discourse of the

it evidently follows that the *Babylonian* Kingdom was the *First* of the Four Kingdoms represented by the Image.

And being thus Assur'd of the *First* of the Four Kingdoms, 6.  
it will be Easy to determine, which were the Three follow-  
ing. For since by the *Breast and Arms* of the Image were The Medo-Persian, the Second.  
represented (as appears from Chap. 2. 39) *Another Kingdom*,  
which should *arise after Nebuchadnezzar*, i. e. after the *Ba-*  
*bylonian* Kingdom of which *Nebuchadnezzar* was then King;  
and since it is certain from History, that the *Medo-Persian*  
Kingdom was the next that *arose after the Babylonian*, it  
thence clearly follows that the *Medo-Persian* Kingdom was  
the *Second* of the Four Kingdoms.

And by the same way of Arguing it no less clearly fol- 7.  
lows, that the *Grecian* Kingdom was the *Third* of the Four  
Kingdoms. For by Ch. 2. v. 32 and 39 compar'd together The Grecian Kingdom, the Third of the Four Kingdoms.  
we learn that by the *Belly and Thighs* of the Image was re-  
presented *Another Third Kingdom*, which should *bear Rule*  
*over all the Earth*. But now the Kingdom which arose up-  
on the ending of the *Medo-Persian*, and which was therefore  
the *Third Kingdom* in Order of Succession, was the *Grecian*,  
which did likewise, according to the other part of its De-  
scription, *bear Rule over All the Earth*.

Lastly, by the same way of Arguing it as clearly appears, 8.  
that the *Roman* Kingdom is the *Fourth* or Last of the Four  
Kingdoms of the *Gentiles*. For by Chap. 2. v. 33 and 40. The Roman Kingdom, the Fourth or Last of the Four Kingdoms.  
compar'd together we learn, that by the *Legs and Feet* of  
the Image was represented the *Fourth Kingdom*. But the  
Kingdom which put an End to the *Grecian* and succeeded  
thereto in the Empire of the World, being consequently It-  
self the *Fourth* in Order, was no other than the *Roman King-*  
dom, as is evident from History.

Besides it is said Ch. 2. 44. that *in the Days of these* 9.  
*Kings* (or Kingdoms, that is, during the Time of One of The same fur-  
the Four) *shall the GOD of HEAVEN set up a KING-*  
*DOM, which shall never be destroy'd &c.* Now This King-  
dom of *GOD's setting up* can't with any tolerable Shew of  
Reason be understood of Any Other, than the *Kingdom of*  
*CHRIST* (as Man) *set up by the Preaching of the Gospel.*  
Whence it is frequently and Promiscuously styl'd by the  
Evange-



# A Discourse concerning the Prophecies of Daniel

Evangelists, *The Kingdom of GOD*, or *The Kingdom of HEAVEN*; and the Gospel is styl'd *The Gospel of the KINGDOM of GOD*, Mark 1. 14, 15, compar'd with Matth. 3. 2 &c. But it is Certain that the Preaching of the Gospel began, and consequently that the Kingdom of Christ which was set up by the Preaching of the Gospel, was set up *in the Days of the ROMAN Kingdom* or Empire. And therefore it is Certain also, that the *Roman Kingdom* was the *Fourth* or *Last Kingdom* of the *Gentiles* foretold by the Vision of the *Image*.

IC.

*The Four Kingdoms denoted by the Four Beasts, prov'd to be the same with the Four Kingdoms denoted by the Image.*

Having thus shewn, *which* were the *Four Kingdoms* represented by the *Image* seen by *Nebuchadnezzar* in the Vision related Chap. 2. I proceed to shew that the *Four Kingdoms*, represented by the *Four Beasts* seen by *Daniel* in the Vision related Chap. 7. were the *SAME Kingdoms* with those represented by the *Image*. And in order hereto we are to remember, What was before §. 2. observed, *viz.* that the *Intent* of Both Visions is, *by the Succession of the said Four Kingdoms, to POINT OUT the TIME of the Kingdom of CHRIST* here on Earth, which No other Kingdom (on Earth) shall succeed or destroy. Agreeably hereto Both the forementioned Visions end with an Account of the Kingdom of Christ. Now although the *Account* given of the Kingdom of Christ in each Vision be *different* in some respect, (of which more by and by,) yet it *agrees in this*, that *from the Time of Nebuchadnezzar and Daniel, to the Time of Christ's Kingdom*, there was to be a Succession *BUT of Four (principal) Kingdoms* or Empires. Wherefore, since *Each* Vision do's represent the said *Four (principal) Kingdoms*, which were to be *from the Time of Nebuchadnezzar and Daniel, to the Time of Christ's Kingdom*, it necessarily and evidently follows, that *Each* Vision do's represent the *SAME Four Kingdoms*. And this is so evident a Proof in *general*, that I need not stand to prove the same Further, by shewing how the Description of the *particular Kingdoms* in One Vision, answer to the Description of the *particular Kingdoms* in the Other Vision.

I shall

I shall therefore in the next place observe, In *what* respect it is, that the Account given of Christ's Kingdom in One Vision, *differs* from the Account given thereof in the Other Vision. It has then been long since taken Notice of by the learned and judicious Mr. Mede in his Epistle the 8th above referr'd to, that the *Image* points out *Two States* of the Kingdom of Christ. The *First* to be, while those Times of the Kingdoms of the *Gentiles* yet lasted, typified (ch. 2. 34, 45) by a *Stone cut out of a Mountain without Hands*, the *Image* yet standing upon his Feet. The *Second* not to be until the Utter Destruction and Dissipation of the *Image*, when the *Stone* having smote it upon the Feet, should according to Chap. 2. 35. *become a Great Mountain, which should fill the Whole Earth*. The First may be call'd, for Distinction sake, *the Kingdom of the Stone*, which is the State of Christ's Kingdom that has hitherto been: The Other may be call'd, *the Kingdom of the Mountain*, (i. e. of the *Stone* grown into a *Mountain*, &c.) which is the State of Christ's Kingdom that shall be hereafter.

II.  
Two States of  
Christ's King-  
dom represent-  
ed to Nebu-  
chadnezzar  
Chap. 2.

Now whereas *Nebuchadnezzar's* Vision of the *Image* pointed out *Both States* aforesaid of Christ's Kingdom, *Daniel's* Vision of the *Four Beasts* do's not take (at least such Express and Direct) Notice of the *First State* or *Setting up* of Christ's Kingdom, but foretells and describes only (or at least more especially) the *Last State* of Christ's Kingdom, *viz*, when (It being grown from a *Stone* to a *Mountain*, should *fill the Whole Earth*, that is, according to the plainer Designation thereof in Chap. 7. 13, 14, when) *the Ancient of Days shall give the SON OF MAN Dominion, and Glory, and a Kingdom, that ALL People, Nations, and Languages shall serve him*; or as it is express'd v. 27. of the same 7th Chapter, When the *Kingdom, and Dominion, and the GREATNESS of the KINGDOM under the WHOLE Heaven shall be given to the People of the SAINTS of the Most High*.

12.  
Whereas only  
One State of  
Christ's King-  
dom was re-  
presented to  
Daniel, Chap. 1.

The Reason of the foremention'd Difference between the Vision of the *Image* and the Vision of the *Four Beasts*, is probably enough thought by the foremention'd Judicious Mr Mede to be this. *Nebuchadnezzar*, a *Gentile*, was a

13.  
The Reason of  
the forementi-  
oned Difference  
in the said Vi-  
sions of the Im-  
age and of  
the Four  
Beasts.

Type

Type of the *Gentiles* who were to have their Part in *Both States* of Christ's Kingdom, wherefore *Both States* are shewn to Him in the Vision of the *Image*. On the other hand *Daniel*, a *Jew*, was a Type of the *Jews*, whose Nation should have no share in the *First*, but only in the *Last State* of Christ's Kingdom, and therefore the *Last state* is only shewn to Him in the Vision of the *Four Beasts*.

14

In what sense  
Christ's King-  
dom shall con-  
sume All the  
Four Kingdoms  
of the Gentiles,  
a Matter of  
some Difficulty.

There is another Point proper to be taken Notice of, and Clear'd in this Discourse, which is this: In *what* sense it can be said *Dan. 2. 34, 35*, that, when *the Stone* aforementioned smote the *Image* upon his *FEET* that were of *Iron and Clay*, and brake them to pieces, *THEN* was the *Iron*, the *Clay*, the *Brass*, the *Silver*, and the *Gold* broken to pieces together; i. e. according to the Interpretation of the forecited passage given v. 44. of the same Chapter, In *what* sense it can be said that, *the Kingdom set up by God shall break in pieces, and consume ALL these (Four) Kingdoms* of the *Gentiles*, whereas the *Three* former of them had come to their *End*, before that the Kingdom of God here mention'd was so much as *set up*.

15

The Difficulty  
solved in gene-  
ral.

Now in order to clear this Difficulty, it will be of Use to observe, that the like Expression is used *Chap. 7. 7.* in respect of the *Fourth Beast*, it being there said: *I saw—a FOURTH Beast— and it devour'd, and broke in pieces, and Stamp'd the REST* (i. e. the *Three* former Beasts) *with the Feet of it*. It may therefore likewise be Ask'd, in what sense the *Fourth Beast* i. e. *Roman Kingdom or State* can be said to *devour, and break in pieces, and Stamp the REST* i. e. to Subdue the *Three* former Kingdoms viz. *Greecian, Medo-Persian, and Babylonian*; when the *Babylonian* had been long afore Subdued by the *Persians*, and the *Persian* by the *Greeks*. And the meaning thereof is doubtless to be learn'd from the Interpretation of the forecited *Chap. 7. 7.* given v. 23. of the same Chapter, where it is said: *The FOURTH Beast shall be the FOURTH Kingdom upon Earth, which shall devour the WHOLE Earth and shall tread it down, and break it to pieces*. Hence it appears that the *FOURTH Beast* is said to devour, and break in pieces, and stamp the *Rest* i. e. the *three* former Beasts, because the

Roman



Roman Kingdom denoted by the *FOURTH* Beast was to devour, tread down, and break in pieces (*i. e.* rule over) the *Whole* Earth, and consequently *those* Countries which once made up the *Three* former Kingdoms (denoted by the *Rest* of the Beasts) in their respective Times. Wherefore in like manner it is foretold, *Chap.* 2. 44, that the Kingdom to be set up by God shall break in pieces and consume *ALL* these Kingdoms, *i. e.* All the Four Kingdoms of the *Gentiles*, because Christ shall then Perfectly (*i. e.* in a Civil as well as Spiritual Sense) rule over *ALL* those Countries, which made up the Four Kingdoms of the *Gentiles* in their respective Times.

And for a further Solution of the aforementioned Difficulty, let us consider what is said *Chap.* 7. 12. *As concerning the Rest* (*i. e.* the Three former) of the Beasts, *They had their DOMINION taken away, yet their LIVES were prolong'd for a Season and Time.* Here we see a Distinction expressly made between the *Dominion* and the *Lives* of the Beasts. Whence it follows, that the *Beasts* themselves denote properly and strictly, Not so much the *Kingdoms*, as the particular Countries and Nations which in their respective Order and Times had the Kingdom or Dominion over the World. For had the *Beasts* denoted properly the *Kingdoms*, then (since the Essence and as it were *Life* of a Kingdom, consists in *Dominion*) to have taken away the *Dominion* of the Beasts, would have been to take away their *LIVES*; whereas it is expressly observ'd in *Ch.* 7. 12, that on the contrary, though the Beasts had their *DOMINION* taken away, yet their *LIVES* were prolong'd for a Season and a Time, *i. e.* for a Seasonable Time for taking away their *Lives*, as well as the *Life* of the *Fourth* Beast. For, whereas it is said *v.* 11, 12. *I beheld even till THE BEAST* (*i. e.* *FOURTH* Beast) was *SLAIN*.——— *As concerning the REST* of the Beasts, *they had their DOMINION taken away, yet their LIVES were prolong'd*; hereby is by No means (I think) to be understood, that the *Rest* of the Beasts were to have their *Lives* prolong'd AFTER that the *Fourth* Beast was *Slain*; for this is Contrary to what is foretold of Christ's Kingdom, as will appear by and by: But hereby is Truly Meant, that

16.

*The same further resolv'd by the Distinction made between the Dominion and Lives of the Beasts.*

there should be this Remarkable *Difference* between the *Fourth* Beast and the *Rest* of the Beasts: Namely, that the *Fourth* Beast should have his *DOMINION* and *LIFE* (*Both*) taken away together, whereas the *Rest* should have their *LIVES* prolong'd, After that they had their *DOMINIONS* taken away.

17. By the Lives of the Beasts is not to be understood Natural Lives. That this is the True Meaning of Chap. 7. 11, 12. will appear (I think) beyond Contradiction, by considering *what* is to be understood by the *Lives* of the Beasts. It already appears from §. 16. that by the *Beasts* are properly denoted the several *People* or *Nations*, who had the *Dominion* of the World in their respective Turns. Whence by the *First* Beast are denoted the *Babylonians*; by the *Second*, the *Medes and Persians*; by the *Third*, the *Greeks*; and by the *Fourth*, the *Romans*. And therefore by the *Lives* of the Beasts, can't be meant the *Natural Lives* of the foremention'd several *People*; forasmuch as then by *taking away the Lives* of the Beasts must be meant in a *Literal Sense* the *Slaying* and *Utter Destroying* of the several foremention'd *Nations*. Whereas no tolerable Reason can be assign'd, why only the said *particular Nations* should be thus *Literally Slain*, and not the *Other Nations* of the World. And, since no tolerable Reason can be assign'd, why such a *Difference* should be made between the aforemention'd *particular Nations* and *Others*, if it be supposed on the other hand, that by the *Four Beasts* are meant *All* the *Nations* of the World, as being in their respective *Times* under the *Dominion* of the *Four Beasts*; then the *Difficulty* will be still as great or greater. For then by *taking away the Lives* of the Beasts must be meant the *Slaying of All Mankind*; which is altogether inconsistent with the *Advancement* of *Christ's Kingdom* to the *Universal Empire* of the World. For this is describ'd in this very Chap. 7. v. 13, 14. by the *Ancient of Days* giving to the *SON of MAN* *Dominion, and Glory, and a Kingdom, that ALL PEOPLE, NATIONS and LANGUAGES* should *SERVE Him*, which necessarily supposes them to be *Living*. Wherefore, to understand *Arigh* *what* is meant by the *Lives* of the Beasts, we must consider the

the Nature of the Kingdom of Christ, at the Time of its being *Advanced* to the *Universal Empire* of the World.

18.

One principal Branch then of Christ's Kingdom (besides *But Living in some False Religion.* That hinted at §. 15. viz. of His then Reigning in a *Civil* as well as *Spiritual* Sense) at that Happy Time will be this, That Then *ALL* People, Nations, and Languages shall be *converted to Christianity*, and so *forsake All* the several *False Religions* or Ways of Worship, which are in the World. Wherefore agreeably hereto, by the *Lives of the Beasts* it is Reasonable to understand the several *Nations* (represented by the Beasts) *Living in some False or Antichristian Worship or Religion.* In which sense the foremention'd Texts will appear very Easy to be understood, and the Difficulty contain'd in them will be remov'd.

19.

For instance, the *Difference* observ'd Chap. 7. 11, 12. *Agreeably hereto, Dan. 7. 11, 12. is plain and easy to be understood.* between the *Fourth* Beast and the *Rest* of the Beasts will be plain and easy to be understood, namely Thus: That the *Fourth* Beast being That, whose Kingdom is to continue till the Advancement of Christ's Kingdom to the Universal Empire of the World; hence Christ's Kingdom is to be thus Advanced, partly (viz. in respect of *Dominion*;) by *taking away the DOMINION of the Fourth Beast*; and partly (viz. in respect of the *Truth* of Religion) by *taking away* at the same time *the LIFE of the said Fourth Beast*, i. e. by taking away, or putting an Utter End to, the Living in any False or Antichristian Worship by the People or Nation denoted by the Fourth Beast. Whereas the *Rest* of the Beasts, tho' they *had their DOMINION taken away* long ago, yet *their Lives were prolong'd*, i. e. the Nations denoted by the said Beasts were permitted still to live in what False or Antichristian Worship they pleased; yea, and shall be permitted so to live, *for a Season and a Time*, i. e. till that Grand Seasonable Time comes of putting an End to their *Lives* (as well as, and together with the *Life* of the Fourth Beast) that is, of putting an End to All False Religion, All over the World; and consequently in Those Parts and Countries of the World which are denoted by the *other Three* Beasts, as well as in the Parts of the World denoted by the *Fourth* Beast.



20. In like manner Dan. 2. 34, 35. will according to this  
 As also Dan. 2. 34, 35. is  
 hereby ren-  
 der'd plain  
 and Easy to  
 be Under-  
 stood.  
 Exposition be very Easy to be understood. For it must be  
 well observ'd, that the *Image* was design'd to represent, not  
 barely *four Kingdoms*, but *four Kingdoms of Gentilism*, or  
 in other words, to represent not only the *Reign*, but the  
*Duration of the Life*, of False Religion in the Several Parts  
 of the World. Hence it is, that as the *Head* denoted the  
*Babylonian Kingdom*, so After that the *Kingdom* was taken  
 away from the *Babylonians*, yet the *Head* was not *took off*,  
 but *continued* on the *Image*, because tho' the *Head* did no  
 longer *reign*, yet it *continued Alive*. For the like Reason,  
 the *Breast and Arms* were not struck or *took off* from the  
*Image*, upon the Ceasing of the *Kingdom*, or Empire of the  
*Medes and Persians*; nor the *Belly and Thighs*, upon the  
 ceasing of the *Kingdom* or Empire of the *Greeks*; but  
*Breast and Arms*, *Belly and Thighs*, were All (as well as the  
*Head*) *continued* upon the *Image*, because they All *continued*  
*Alive* in the Sense wherein *Life* is to be there understood.  
 But now the *Legs and Feet*, denoting the *Fourth Kingdom*,  
 immediately upon or by the *Destruction of which* the *Kingdom*  
 of Christ is to be Advanced to the Universal Empire of the  
 World; hence the *Stone* (that denoted the *Kingdom of*  
 Christ) in order to its becoming a *Mountain*, (whereby is  
 denoted the Advancement of Christ's *Kingdom* to the Uni-  
 versal Empire) is represented (Chap. 2. 34.) to *smite the*  
*Image upon his Feet*, and to *break them to pieces*, i. e. to  
 put an End to the *Fourth Kingdom*. And then, because at  
 the SAME time, there shall be an End put also to ALL  
 the False Religions which shall be in the World, i. e. in the  
 Several Countries or among the several Nations denoted by  
 ALL the several Parts of the *Image*; therefore At the  
 SAME time that the *Stone* is represented to *smite the*  
*Image upon his FEET* and to *break them to pieces*; it is also  
 represented in the next following Verse, viz. 35. that  
 THEN was not only the *Iron and the Clay*, of which the  
 LEGS and FEET were made; but also the *Brass* of  
 which the BELLY and THIGHS were made, the *Silver* of which  
 the BREAST and ARMS were made; and lastly the *GOLD*  
 of which the HEAD was made; broken to pieces TOGETHER,  
 and

and became like the Chaff, and the Wind carried them away that NO PLACE was found for them; that is, THEN was ALL the False Religion, in All the several Countries denoted by the several Parts of the Image, put down or put an End to, TOGETHER or ALL at Once; and in such a manner as that NO PLACE should be found for any false Religion. And in the like sense is it to be understood, (v. 44.) that the Kingdom of God shall consume ALL these Kingdoms of the Gentiles, i. e. shall consume the Kingdom then in Being i. e. the Fourth Kingdom of the Gentiles, and shall consume or put an End to All False Religion in All the Countries belonging, not only to that Kingdom particularly, but also to the Three former Kingdoms. And thus I have I think removed the forementioned Difficulties. And whether the Solution here given of them is not Clearer and Fuller than Any other yet given, (at least that I know of,) the Reader is left to judge.

21.

But it may still be said, that though the Interpretation given of v. 23 Chap. 7. do's help to clear the Meaning of what is said v. 7. of the same Chapter; yet it gives Ground to another Question, viz. concerning the Event answering to the Prophecy, or How the said Prophecy, that the Fourth Kingdom should devour the Whole Earth, was verify'd? In Answer to which it is to be observ'd, that what is here said of the Fourth or Roman Kingdom, is no other than is said elsewhere in other Words concerning the First or Babylonian, and also the Third or Grecian Kingdom.

Another Difficulty propos'd.

As to the First or Babylonian Kingdom, we find it thus said of it in the Person of Nebuchadnezzar, Dan. 2. 37, 38. Thou, O King, art a King of Kings—And WHERESOEVER the Children of Men dwell, has He (viz. the God of Heaven) given into Thy Hand, and has made thee RULER over Them ALL. In like manner, Chap. 4, 22. It is Thou, O King, that art grown and become Strong: for thy Greatness is grown and reaches unto Heaven, and Thy DOMINION to the END of the Earth. And as to the Third or Grecian Kingdom, it is said also Chap. 2. 39, And (there shall arise) another Third Kingdom, which shall bear RULE over ALL the Earth. And indeed tho' this last Clause, Which shall

22.

An Observation in relation to the Clearing of the said Difficulty.

# A Discourse concerning the Prophecies of Daniel

shall bear *RULE* over *ALL* the *Earth*, does immediately follow the Clause wherein mention is made of the *Third* (or *Grecian*) Kingdom; and do's *only* refer *thereto* according to the bare Common Rules of Syntax; yet I am of Opinion, that it was design'd by the Holy Pen-man to refer *also* to the *Other* Kingdom mention'd afore it in the beginning of this Verse, *viz.* to the *Second* or *Medo-Perfian* Kingdom, This being a way of Speaking frequently us'd also by Writers; and the Medo-Perfian Kingdom being *therefore* here taken notice of, because it was One of the four *principal* Kingdoms.

23.  
The Difficulty  
Clear'd, by  
shewing In  
what Sense  
the Fourth  
Kingdom de-  
vour'd the  
Whole  
Earth.

It appears then from what has been said in the foregoing Paragraph, that when it is foretold Chap. 7. 23. that the *Fourth* Kingdom should devour the *Whole* Earth, nothing more was foretold thereby in respect of the *Fourth* Kingdom, than what is said to be then *Actually* true in respect of the *First* Kingdom under *Nebuchadnezzar*, in Chap. 2. 38: Where it is said, that *Wheresoever* the Children of Men dwell, has the God of Heaven *given into thy Hand*, and made Thee *Ruler* over them All. Wherefore the Expressions used in Chap. 2. 38. and Chap. 7. 23. however different in Words, being yet Equivalent in Meaning, it will follow that in the same Sense, that the *Former* Expression was used in respect of *Nebuchadnezzar*, may likewise the *Latter* Expression be understood as used in respect of the *Fourth* or *Roman* Kingdom. But now in *what* Sense the *Former* Expression was used in respect of *Nebuchadnezzar*, may be most Clearly gather'd from Chap. 5. 18, 19. *O thou King, the most high God gave Nebuchadnezzar thy Father a Kingdom, and Majesty, and Honour. And FOR THE MAJESTY that He gave him, ALL People, Nations, and Languages TREMBLED and FEARED before HIM.* Hence we may gather that *Nebuchadnezzar* is said Chap. 2. 38. to be *Ruler over ALL*, (and likewise Chap. 4. 22. that *his Dominion was to the End of the Earth*) forasmuch as altho' He had not *Actually* Warr'd, and Conquer'd *ALL* Nations; yet *ALL* such Nations, as he had not *Actually* conquer'd, *Trembled and Fear'd before Him*, i. e. Stood in such Awe of his Power, as to Sue to him for his Friendship, and to be Ready to



to Comply, with what appear'd to be his Will they should do, *Rather* than to make *Him* their Enemy. And in the *same* Sense did the *Event* fully answer to the *Prophecy* (Chap. 7. 23.) concerning the *Fourth* Kingdom; or which is All One, in the *same* Sense was verify'd the *Prophecy* (in the forecited Chap. 7. 23.) that the *Fourth* or *Roman* Kingdom should devour and tread down and break in pieces the *Whole Earth*, i. e. should Rule over All the Earth: Forasmuch as *For the Majesty that God gave* unto the *Romans*, ALL People, Nations and Languages in like Manner Trembled and Feared before Them.

It remains now in the last Place to shew the Method observ'd in drawing up the *Four Tables* following, and the Usefulness of them. As to the *Method*, such Prophecies as relate to One and the Same of the Four Kingdoms of the *Gentiles*, or to the Kingdom of Christ, are placed *collaterally*, or by the Side of One Another. Thus in *Tab. I.* because the *First* Kingdom of the *Gentiles* is represented, both by the *Head* of the *Image*, and also by the *First Beast* or *Lion*; therefore the Texts wherein the said Representations are contain'd, are plac'd *collaterally*, or One by the Other. In like manner, because the *Second* Kingdom of the *Gentiles* is represented in general, first (Chap. 2.) by the *Breast and Arms* of the *Image*, then (Chap. 7.) by the *Second Beast* or the *Bear*, and after that (Chap. 8.) by a *Ram*; and lastly, because some Particular *Kings* of the said *Second* Kingdom are prophesy'd of in Chap. 9. Therefore All the several Texts containing the several Representations or Prophecies, are placed One by the Side of the Other. And so of the Prophecies relating to the Other Kingdoms.

24.

Of the Method observ'd in the 4 Tables hereunto belonging.

25.

Further of the same.

Again, where several Prophecies relate, not only to the *same* Kingdom, but also to Several or different Times of the said Kingdom; there such Prophecies are placed *Collaterally*, as answer to the *same* Time of the said Kingdom, and consequently such Prophecies as stand higher in one Column than the Prophecies relating to the *same* Kingdom do in another Column, do denote such Events as were to come to pass Sooner or Earlier. Or else the Prophecies that are placed Higher, relate to the Kingdom in general; whereas the Prophecies that

## A Discourse concerning the Prophecies of Daniel

that stand *Lower* in another Column relate to some *particular King* of the said Kingdom, or the like. Thus *Tab. I.* and *II.* what is set down out of *Chap. 9.* in relation to the *Second Kingdom*, is placed *Lower* than the Prophecies out of other Chapters relating to the said Kingdom, because the Prophecies out of the other Chapters relate to the *Medo-Persian Kingdom in general*; whereas what is set down out of *Chap. 9.* relates only to four *particular Kings* thereof. In like manner in *Tab. II.* the Prophecies in *Chap. 2, 7,* and *8,* which relate to the *Third or Grecian Kingdom in general*, are placed *higher* than any Prophecy relating to the said Third Kingdom, and taken out of the 9th Chapter, because the first Text of the 9th Chapter that relates to the Third Kingdom, is a Prophecy relating, Not to the Third Kingdom *in general*, but to the Founder thereof, *Alexander the Great, in particular.* For which Reason it is placed *collaterally* with the *Notable Horn of the Goat*, that in Chapter 8. denoted likewise *Alexander the Great in particular.*

26. I need only observe further as to the *Method* of the *Tables*, that, What was to be contain'd therein being *Too much* to be compriz'd in *One Table* of a *Convenient size* for *Ready Use*, I therefore judg'd it most Adviseable, to *distribute* the Particulars after the *most suitable* or *proper Manner*, (which may be learnt from the *Title* of each Table) into so many distinct Tables as should be requisite, which fell out to be *Four.*

27. As for the *Usefulness* of these Tables, they will (I suppose) quickly appear to be of *No small Use*, especially to *Young Students* in these *Prophetical Matters*, for whose Benefit they are chiefly intended. For hereby are represented in *One View*, and so much *more Clearly* than by bare *References to Chapter and Verse*, or by *Schemes*, All the several Prophecies that relate to *One* and the *same Thing*. And consequently hereby may also *most Readily* be discern'd the several *Steps* or *Degrees*, whereby Future Events were made *more and more known* to *Daniel*. For instance, by *Tab. I.* and more fully by *Tab. II.* may be readily discern'd, how that by the Vision of the *Image* there was only a *more general Notice* of the *Second Kingdom* given to *Daniel*; whereas by the Vision of the

of the *Four Beasts* there were several *Particulars* relating to the Second Kingdom *further intimated* to him, as the *Nature* of the said Kingdom by the *Bear*; the *Manner* of its *Rise*, by *Devouring much Flesh*; the *Extent of its Conquests*, by the *Three Ribs* in the Bears Mouth. And by the Vision of the *Ram*, some of the forementioned *Particulars* and also Others, were *made known* to *Daniel*, either *Expresly*, as that the Second Kingdom should consist of *Two* principal Ruling Parts, and that these should be *Media* and *Persia*; or else *more clearly than afore*, as that the *Three Ways*, which the Second Kingdom should extend its Conquests, should be *Westward*, *Northward*, and *Southward*, &c. And lastly, *Chap. 9.* *Daniel* is *farther inform'd* of *Four particular Kings* of *Persia*, the Last of which should lay the *Foundation* of the *Greecian War* under *Alexander the Great*, and so of the *Destruction* of the *Persian Empire*. I shall only observe more, that these Tables are *further Useful*, inasmuch as by Them are shewn the principal Passages of the *New Testament* which refer to these Prophecies of *Daniel*.

E

TAB. I.







# T A B

## Or, A General View of the Synechronism or Correspondency of All the of the GENTILES, and to the Kingdom

### CHAP. II.

### CHAP.

The General Introduction. { Thou, O King, sawest, and behold, a great *IMAGE*, whose Brightness was Excellent,—and the Form thereof was Terrible. v. 31. **FOUR** great **BEASTS** came up out of the *SEA*. v. 3.—These great *BEASTS* which shall arise out of the Earth.

Kingdom. I. { This *Images HEAD* was of fine Gold. v. 31. The **FIRST** was like a **LION** and I beheld till the *Wings* thereof  
viz. Babylonian. { 32.—**THOU** art this *HEAD* of Gold. v. 38.

Kingdom II. { His (viz. the *Images*) **BREAST** and his **ARMS**. Behold, another **BEAST**, the  
viz. Medo-Perfian. { were of *Silver*. v. 32. [The Interpretation] a **BEAR**; and it raised up it  
After Thee shall arise **ANOTHER KINGDOM**. And they said unto it, *Arise, devour*  
inferior to Thee. v. 39.

The **FOUR**  
**KINGDOMS**  
(called by  
Christ in  
Luk. 21 24.  
THE **TIMES**)  
of the **GEN-**  
**TILES**.

Kingdom III. { His (viz. the *Images*) **BELLY** and his **THIGHS**. After this I beheld, and lo  
viz. Grecian. { were of *Brass*. v. 32. [The Interpretation] **BEAST**) like a **LEOPARD**  
And there shall arise—another **THIRD KING-** **NION** was given unto it. v. 6.  
**DOM** of *Brass*, which shall bear rule over All the  
Earth. v. 39.

Kingdom IV. { His (viz. the *Images*) **LEGS** were of *Iron*; his. After this—behold, a **FOUR**  
viz. Roman. { **FEET**, part of *Iron*, and part of *Clay*. v. 33. **ful** and **Terrible**, and **strong** exceeding  
[The Interpretation] **Iron** Teeth &c. v. 7. The **FOUR**  
The **FOURTH KINGDOM** shall be strong as **FOURTH KINGDOM** upon Earth.  
Iron, forasmuch as *Iron* breaks in pieces, and subdues All. It (viz. the **FOURTH** **BEAST**)  
things. v. 40, &c. to v. 43. and there came up among them  
Thou sawest till that a **STONE** was cut out with- 7, 8. The **ten Horns**—are **ten Kings**  
out *Hands* v. 24. Another shall arise after them.  
[The Interpretation] words against the **Most High**, and  
In the *days* of these **Kings** shall the **GOD** of Heaven set. they shall be given into his **Hands**  
up a **KINGDOM**. v. 44. **Times**, and the **Dividing of Time**.

The **Time** of the **GEN-**  
**TILES** fulfilled

Thou sawest till that a **STONE** (was cut out: I beheld till the **THRONES**  
without *Hands*, which) smote the *Image* upon his *Feet*, of *DAYS* did sit. —I beheld till  
—and brake them to pieces: —And the **STONE** became a **GREAT MOUNTAIN**, and **FILLED** of *Heaven* —to the Ancient of *Days*  
the **WHOLE** Earth. v. 35. **DOMINION**, and **GLORY**, and  
[The Interpretation] should serve Him: His **Dominion** is forever.

The **KINGDOM** of **CHRIST**  
and his **SAINTS**.

**THE KINGDOM** (viz. of the **GOD** of Heaven) shall never be destroyed, nor left to other People, but. The **KINGDOM**, and **DOMINION**  
shall break in pieces, and Consume **ALL THESE KINGDOMS** under the **WHOLE**  
**KINGDOMS** (viz. of the **Gentiles**) and shall stand of the **SAINTS** of the **Most High**  
for **EVER**. v. 44.



# L E I.

the several PROPHECIES in DANIEL, relating to the Four Kingdoms  
dom of CHRIST and his SAINTS.

A P. VII.

TS came up from the Sea.  
TS are FOUR KINGS,  
the Earth. v. 17.

LION, and had Eagles Wings:  
thereof were pluck'd &c. v. 4.

ST, the SECOND, like to  
up it self on one side &c.—  
rise, devour much Flesh. v. 5.

and to ANOTHER (viz.  
OPARD:—and DOMI-  
v. 6.

FOURTH BEAST, Dread-  
ng exceedingly; and it had great.  
The Fourth Beast shall be the.  
upon Earth. v. 23.  
TH BEAST) had ten Horns,  
ng them another Little Horn, v.  
re ten Kings that shall arise; and  
r them—and shall speak Great  
gh, and wear out the Saints—and  
his Hands, until a Time, and  
of Time. v. 24, 25.

RONES were placed down, and the ANCIENT  
beheld till the BEAST (viz the Fourth Beast) was  
One like the SON OF MAN came with the Clouds  
ancient of days. — And there was given Him  
ORY, and a KINGDOM; that ALL People—  
ominion is an EVERLASTING Dominion v. 9—

d DOMINION, and the GREATNESS of the  
WHOLE Heaven shall be given to the People  
Most High. v. 27.

CHAP. VIII.

Behold, a RAM, which had two Horns,  
and the two Horns were high: but One was  
higher than the Other; and the Higher came  
up Last. v. 3.— The RAM which thou saw-  
est having two Horns, are the Kings of ME-  
DIA and PERSIA. v. 20.

Behold, an HE-GOAT came from the  
West— He smote the RAM, and broke his  
two Horns; and there was no Power in the  
RAM to stand before him. Therefore the  
HE-GOAT waxed very Great. v. 5-8. The  
rough GOAT is the King of GREECE.  
v. 21.

CHAP. IX.

The People for the future of the Prince  
shall destroy the City, and the Sanctuary: —  
and unto the end of the War Desolations are  
determin'd, even until the CONSUMMA-  
TION. Then That determin'd shall be  
poured upon the DESOLATOR. v. 26,  
27.

CHAP. XI.

There shall stand up yet three Kings in PER-  
SIA: And the Fourth shall be far Richer than  
they All: and by his Strength through his Riches  
He shall stir up All against the Realm of  
GREECE. v. 2.

Then a Mighty KING shall stand  
up, that shall rule with great Dominion.  
v. 3.

A KING shall do according to His  
Will, and magnify himself above every  
God &c---v. 36 &c.

CHAP. XII.

At THAT Time shall Michael stand  
up, the Great Prince which stands for the Children of thy  
People: there shall be a Time of TROUBLE, such as ne-  
ver was since there was a Nation: and at THAT Time Thy  
People shall be deliver'd, every one that shall be found  
Written in the Book. And Many of them that sleep in  
the dust of the Earth, shall awake — to Everlasting  
Life. v. 1, 2.

# TABLE II. Or, A Particular View of the Synchronism or Correspondence of the Second and Third, i. e. PERSIAN and GREECIAN Kingdoms denoted in the said Prophecies.

## CHAP. II.

## CHAP. VII.

## CHAP. VIII.

KINGDOM II.  
viz.  
Medo-Persian.

His (viz. the Images) BREAST and his ARMS were of Silver. v. 32.

[The Interpretation.]

After Thee (viz. Nebuchadnezzar) shall arise ANOTHER KINGDOM inferior to Thee.

v. 39.

Behold, another BEAST, the SECOND, like to a BEAR, and it rais'd up it self on one side, and it had three Ribs in the Mouth of it, between the Teeth of it: And they said thus unto it, Arise, devour much Flesh. v. 5.

Behold, a RAM which had two Horns, and two Horns were High; but One was the Other, and the Higher came up the RAM pushing Westward, and Northward, so that no Beasts might stand before him, &c. v. 3, 4.

The RAM having two Horns, and two Horns were High, and the Higher came up the RAM pushing Westward, and Northward, so that no Beasts might stand before him, &c. v. 3, 4.

His (viz. the Images) BELLY and his THIGHS were of Brass. v. 32.

[The Interpretation.]

And there shall arise another THIRD KINGDOM of Brass, which shall bear Rule over All the Earth. v. 39.

Lo, another (viz. BEAST) like a LEOPARD, and DOMINION was given unto it. v. 6.

Behold, an HE-GOAT came from the West, and smote the RAM, and broke his Horns, and there was no Power in the RAM before Him. Therefore the HE-GOAT was very Great. v. 5-8. The Rough King of GREECE. v. 21.

The GOAT had a Notable Horn, and his Eyes, v. 5. The Great Horn, that is, his Eyes, is the FIRST King. v. 21.

Which (viz. LEOPARD) had on the Back of it Four Wings of a Fowl: The Beast had also Four Heads. v. 6.

When He (viz. the GOAT) was broken, and for Four Notable Ones toward the four Winds. Now That (viz. the Great Horn) be whereas Four stood up for it, Four shall stand up out of the Nation, but not in his Place.

KINGD. III.  
viz.  
Grecian.

above That

flow :- and the King of the South

And out of One of Them (viz. of the little Horns) came forth a LITTLE HORN, which waxed exceeding Great--even against the Host of Heaven, and magnified himself even against the PRINCE of the Host, and by him the DAILY SACRIFICE, was taken from the Place of His SANCTUARY was cast down. v. 9-11. [Interpretation] In the latter time of the Transgressors are come to the full, a King of Fierce Countenance shall stand up--and he shall stand up against the PRINCE of Princes. v. 23-25.



# pendency of such **PROPHECIES** in **DANIEL**, as relate to the gdoms, with an Explication of the several **KINGS** &c. particularly

III.

## C H A P. XI.

KINGS &c. particu-  
 larly denoted.

Two Horns, and the  
 One was Higher than  
 came up Last. I saw  
 and Northward, and  
 his might stand before  
 are the Kings of

Behold, there shall stand up (α) yet Three (β) Kings in PERSIA: —  
 — And the Fourth (γ) shall be far Richer than they All: and by  
 his Strength through his Riches He shall stir up All against the Realm  
 of GREECE. v. 2.

(α) Namely after Cyrus  
 then Reigning. For in the  
 3d Year of Cyrus was this  
 Thing reveal'd unto Daniel.  
 Chap. II. 1.  
 (ε) Cambyfes, Pseudo-  
 smerdis, Darius the Son of  
 Hyftaspes.  
 (γ) Xerxes.

came from the West:  
 broke his two Horns,  
 the RAM to stand.  
 the HE-GOAT waxed.  
 Rough GOAT is.  
 21.

ble Horn between his.  
 horn, that is between  
 ng. v. 21.

Then a MIGHTY KING shall stand up, that shall rule with  
 great DOMINION, and do according to his Will. v. 3.

Alexander the Great.

(T) was strong, the  
 and for it came up.  
 the four Winds. v. 8.—  
 (Horn) being broken;  
 r it, Four Kingdoms.  
 n his Power. v. 22.

And when He (viz. the MIGHTY KING) shall have stood up, His  
 Kingdom shall be broken, and shall be divided toward the Four Winds of  
 Heaven, but not to his Posterity, nor according to his Dominion. v. 4.  
 Macedonia to the West, Antigonus of Asia (viz. the Left) to the North, and Ptolemy of  
 Egypt to the South. Arideus was a Bastard Brother of Alexander the Great; and the  
 others, Three of his Generals or Principal Officers.

Alexander the Great be-  
 ing dead Seleucus became  
 King of Babylon and Syria  
 to the East, Arideus of  
 Macedonia to the West, Antigonus of Asia (viz. the Left) to the North, and Ptolemy of  
 Egypt to the South. Arideus was a Bastard Brother of Alexander the Great; and the  
 others, Three of his Generals or Principal Officers.

ve That, and have Dominion : His Dominion shall be a great Dominion. v. 5.

And the (δ) King of the South shall be strong, and (ε) Another of his  
 Princes (i.e. of Alexander the Great's Generals,) and This shall be strong.  
 And in the end of Years They shall join themselves together &c. v. 6.

(δ) Ptolemy Son of  
 Lagus, and King of Egypt  
 to the South.  
 (ε) Seleucus Nicator K. of  
 Syria, lying North of Egypt.

This was verified first by Ptolemy and Seleucus aforesaid,  
 and afterwards by Ptol. Philadelphus and Antiochus Theus.

of the South (κ) shall come forth and fight with Him—even with the (ι) King of the North &c. v. 11--12.

But out of a Branch of her Root shall (ζ) One stand up, who shall enter  
 into the Fortrefs of the (ν) King of the North, and shall prevail &c. v. 7--9.  
 But his (θ) Sons shall be stir'd up — and (ι) One shall come and over-  
 and Seleucus Ceraunus.

(ζ) Ptol. Euergetes.  
 (ν) Seleucus Callinicus.  
 (θ) Antiochus the Great,  
 and Seleucus Ceraunus.

(viz. of the Four Nota-  
 Host of Heaven--yea He  
 E, was taken away, and  
 time of their Kingdom,  
 --and he shall destroy--  
 TUART,--and take away the DAILY SACRIFICE, and set up the AEO.  
 MINATION of the Desolator, &c. v. 21--35.

The (ι) King of the North shall return and set forth a Multitude grea-  
 ter than the former—And in those times there shall Many stand up a-  
 gainst the King (λ) of the South &c. v. 13--19.  
 Then shall stand up — (μ) a Raiser of Taxes &c. v. 20.  
 And in his Estate shall stand up a (ν) VILE Person.--He shall stir up  
 his power--against the (ξ) King of the South:—(ο) Ships of Chittin shall  
 come (ν) against Him:--Therefore (ν) He shall be griev'd and return and  
 have Indignation against the Holy Covenant,--and--shall pollute the SANC-  
 TUARY,--and take away the DAILY SACRIFICE, and set up the AEO.  
 MINATION of the Desolator, &c. v. 21--35.

(ι) Antiochus the Great.  
 (λ) Ptol. Philopater.  
 (λ) Ptol. Epiphanes.  
 (μ) Seleucus Philopater.  
 (ν) Antiochus Epiphanes.  
 (ξ) Ptolemy Philometor.  
 (ο) The Roman Fleet.



**TAB. IV. Wherein is particularly shewn, How such PROPHECIES in DANIEL, to the Universal Sovereignty of This World, do correspond, both One to the Other.**

|                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
|--------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| The Times of the GENTILES comprehending                                                                                                          | <div> <div>Kingdom I. viz. Babylonian.</div> <div>Kingdom II. viz. Medo-Perfian.</div> <div>Kingdom III. viz. Grecian.</div> </div> <div> <div>Kingdom IV. viz. Roman, distinguishable (for the Better Understanding what relates to Christ's Kingdom) into two parts viz.</div> <div> <div>Former part or Time</div> <div>Latter part or Time</div> </div> </div>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | <div>Dan. II.</div> <div> <div>Thou sawest till that a STONE was cut out without Hands. v. 34.</div> <div>[The Interpretation.]</div> <div>In the days of these Kings (viz. of the Gentiles) shall the GOD of Heaven set up a KINGDOM. v. 44.</div> </div>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| The Times of the GENTILES fulfill'd, or the Final Destruction of the Four Kingdoms of the GENTILES.                                              | <div> <div>Thou sawest till that a STONE (viz. the Stone cut out without Hands) smote the Image on his Feet, Slain, and brake them to pieces. Then was the Iron, Clay, given Brass, Silver, and Gold broken to pieces together, Th and became like Chaff, and the Wind carried shall them away, that No Place was found for them. v. consum</div> <div>34, 35. [Interpretation.]</div> <div>The KINGDOM of the GOD of Heaven--shall--</div> <div>--break in pieces ALL these Kingdoms, (viz. of the Gentiles) v. 44.</div> <div>The STONE that smote the Image became a Great MOUNTAIN, and FILLED the TH WHOLE Earth. v. 35.</div> <div>[The Interpretation.]</div> <div>The KINGDOM of the GOD of Heaven--like shall never be destroy'd, nor left to other People, but came it shall stand for Ever. v. 44.</div> <div>Time came that the SAINTS possess'd the King</div> <div>The JUDGMENT shall f</div> <div>and DOMINION, and GREATNESS of the K</div> <div>WHOLE Heaven shall be given to the SAINTS</div> </div> | <div>I b</div> <div>cut out without Hands) smote the Image on his Feet, Slain,</div> <div>and brake them to pieces. Then was the Iron, Clay, given</div> <div>Brass, Silver, and Gold broken to pieces together, Th</div> <div>and became like Chaff, and the Wind carried shall</div> <div>them away, that No Place was found for them. v. consum</div> <div>34, 35. [Interpretation.]</div> <div>The KINGDOM of the GOD of Heaven--shall--</div> <div>--break in pieces ALL these Kingdoms, (viz. of</div> <div>the Gentiles) v. 44.</div> <div>The STONE that smote the Image became</div> <div>a Great MOUNTAIN, and FILLED the TH</div> <div>WHOLE Earth. v. 35.</div> <div>[The Interpretation.]</div> <div>The KINGDOM of the GOD of Heaven--like</div> <div>shall never be destroy'd, nor left to other People, but came</div> <div>it shall stand for Ever. v. 44.</div> <div>ven-</div> <div>Day</div> <div>give</div> <div>ON</div> <div>a l</div> <div>AL</div> <div>bim</div> <div>an</div> <div>on.</div> <div>T</div> <div>car</div> <div>M</div> <div>the</div> <div>M</div> |
| The general and Final CONSUMMATION of THIS WORLD, when the Earth and the Heaven shall flee be found no Place for Them, according to Rev. 20. 11. |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |

# IEL, as relate to the setting up of CHRIST's KINGDOM, and its Advancement the Other, and to the Scripture of the New Testament.

Dan. VII.

Dan. XII.

New Testament.

I beheld - till the BEAST was  
Slain, and his Body destroy'd, and  
given to the Burning Flame v. 11.  
The Judgment shall sit, and they  
shall take away His Dominion, to  
consume and destroy it utterly. v. 26.

I beheld till the  
THRONES were placed, Michael stand up, the  
and the Antient of days Great Prince which  
did sit. And beheld One stands for the Children  
like the SON OF MAN of thy People - and at  
came with Clouds of Hea- That time thy People  
ven - to the Antient of shall be deliver'd, every  
Days. And there was one that shall be found  
given Him DOMINI- written in the Book. v. 1.  
ON and GLORY and  
a KINGDOM, that  
ALL People should serve  
him. His Dominion is  
an Everlasting Domini-  
on. v. 9. - 14.

The Antient of Days  
came, and JUDG-  
MENT was given to  
the SAINTS of the  
Most High: And the

Kingdom. v. 22.  
shall sit, - the KINGDOM,  
of the KINGDOM under the  
SAINTS of the Most High. v. 27.

shall flee away, and there shall

And some (viz. of  
the Rest of Mankind,  
shall Afterwards in  
their proper Order, a-  
wake) to shame and  
Everlasting Contempt. v. 2.

Behold, thou shalt bring forth a Son - JESUS. The  
Lord GOD shall give him the THRONE of his Father  
David, and he shall reign - for Ever, and of his KINGDOM  
there shall be No End. Luk. 1. 31 - 33.

JESUS came - preaching the Gospel of the KINGDOM  
of GOD &c. Mark 1. 14, 15. [See more Texts of Scrip-  
ture of N. T. relating to this purpose, in Tab. III.]

Jerusalem shall be troden down, till the Times of the  
Gentiles be fulfilled. Luk. 21. 24.

The Angel - sware - that there should be Time (i.e. that  
the Times of the Gentiles should be) no longer. Rev. 10. 6.

And the 7th Angel pour'd out his Vial - and there came  
a great Voice, saying, It is Done (or past, viz. the Time of  
the Gentiles) Rev. 16. 17.

The BEAST was taken, and the False Prophet - These Both  
were cast Alive into a Lake of Fire, burning with Brimstone  
And the rest were Slain with the Sword, &c Rev. 19. 20 21.

Then (viz. when the Times of the Gentiles shall be ful-  
fill'd) there shall be signs in the Sun and Moon and Stars  
And then shall they see the SON OF MAN coming in a  
Cloud with Power and great Glory. : - Then look up, and lift  
up your Heads; for your REDEMPTION draws nigh.  
Luk. 21. 25 - 28.

Verily I say unto you, that ye who have follow'd Me,  
in the Regeneration when the SON OF MAN shall sit in the  
THRONE of his Glory, ye also shall sit upon twelve  
THRONES, judging the twelve Tribes of Israel. Mat. 19. 28.

I saw THRONES, and They sat upon them, and JUDG-  
MENT was given unto them. And I saw the Souls of Them  
that were beheaded for the Witness of Jesus, - and which

had not worship'd the Beast &c. - and they lived and REIGN-  
ED with CHRIST a thousand Years. - This is the first Re-  
urrection. Rev. 20. 4, 5.

In Christ shall All be made Alive; but every one in his  
OWN ORDER: Christ the First Fruits: Afterward They  
that are Christs, at his Coming. 1 Cor. 15. 23.

Then (or Afterwards) comes the End when (ALL, Bad as well as  
Good, being Risen, and judged) He viz. Christ shall deliver up the  
KINGDOM to the Father. 1. Cor. 15. 24.

The Rest of the Dead lived not again, untill the Thousand Years  
were finished. Rev. 20. 5. And they were judg'd Every Man ac-  
cording to his Works. - And whose was not found written in the  
Book of Life, was cast into the Lake of Fire. The Earth and the  
Heaven fled away, and there was found no place for them. Rev. 20.





A

# Chronological Table

Of the *more Remarkable* Particulars relating to the  
Book of *DANIEL*.

| Years before the<br>Common Year of<br>CHRIST'S Nativity | Remarkable Particulars relating to the <i>Babylonian Kingdom</i> , being the <i>First</i> of the <i>FOUR KINGDOMS</i> of the <i>Gentiles</i> , so much spoken of in the Prophecies of <i>I'aniel</i> .                                                                                                                                                                                                                                                            |
|---------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 607                                                     | <i>Nebuchadnezzar</i> (a) being this Year taken by his Father as Partner in the Kingdom of <i>Babylon</i> , undertakes his Expedition against <i>Jerusalem</i> , the former part of this Year 607, falling in with the latter part of the <i>Third Year</i> of the <i>Reign</i> of <i>Jeboiakim</i> , as <i>Dan. 1. 1.</i>                                                                                                                                        |
| 606                                                     | <i>Nebuchadnezzar</i> having taken <i>Jerusalem</i> , puts <i>Jeboiakim</i> in Chains to be carried to <i>Babylon</i> ; but upon his Submission and Promises of Obedience, He is left at <i>Jerusalem</i> . But by Order of <i>Nebuchadnezzar</i> , <i>Daniel</i> , and several other Youths of the Blood Royal and Nobility, are carried to <i>Babylon</i> , as <i>Dan. 1. 3, &amp;c.</i><br>Hence began the <i>LXX Years</i> Captivity foretold <i>Jer. 25.</i> |
| 603                                                     | <i>Nebuchadnezzar's</i> Father dying in 605, and consequently this Year 603 being the <i>second Year</i> of the <i>Reign</i> of <i>Nebuchadnezzar</i> Alone, <i>Daniel</i> recovers <i>Nebuchadnezzar's</i> Dream, and interprets it; as <i>Dan. 2.</i>                                                                                                                                                                                                           |

(a) He is called in *Ptolemy's Canon* *Nabocolassor*, and his Father is there called *Nabopolassar*, there being only one Letter's difference in their Names. There are assigned 43 Years to his Reign in the said Canon, which must be understood of his Reign Alone, or after his Father's Decease.

| Years before the<br>Common Year of<br>CHRIST's Nativity. | Remarkable Particulars relating to the Babylonian<br>Kingdom. |
|----------------------------------------------------------|---------------------------------------------------------------|
|----------------------------------------------------------|---------------------------------------------------------------|

569

*Nebuchadnezzar* (having in 588 taken *Jerusalem* and *Zedekiah*, and burnt the Temple and City, and raz'd the Walls of the City to the Ground, and having also conquer'd other Countries as well as *Judaea*, and being Proud of these his Victories, and particularly) *Boasting of the Magnificence of his Buildings*, falls *Distracted*, and is driven from the Society of Men. Dan. 4. 29, &c.

562

After seven Years (Dan. 4. 15, 16, 25.) spent among the Beasts of the Field, the Use of his Reason returning to him, *Nebuchadnezzar* humbly acknowledges the Power of GOD, and his Goodness towards Him, and is restor'd to his Kingdom (Dan. 4. 31—36.) His Reign, being 43 Years after his Father, according to *Ptolemy's* Canon, ended in a few Days after by his Death. He was succeeded by his Son (b) *Evil-Merodach*, who is mention'd 2 Kings 25. 27. and *Jerem.* 52. 31, but not by *Daniel*.

555

*Belshazzar* (b) having removed some Persons who had murder'd his Father, *Evil-Merodach*, and usurp'd his Throne, succeeds in the Kingdom of *Babylon*.

In this First Year of *Belshazzar*, *Daniel* had the Dream or Vision of the Four Beasts, signifying the Four Grand Kingdoms or Empires of the Gentiles, as is largely set forth Dan. 7.

533

In this Year, being the Third Year of the Reign of *Belshazzar* (Dan. 8. 1.) *Daniel* had the Vision of the Ram and He-Goat, betokening the Destruction of the Persian Empire by the Greeks, and also the great Misery which *Antiochus Epiphanes* should bring upon the Jews, v. 9. &c.

(b) He is called in *Ptolemy's* Canon *Iloarudam*, and has two Years assign'd for his Reign. After him comes, in the said Canon, *Niricassolassar*, who murder'd *Evil-Merodach*, and usurped the Throne for Four Years according to the said Canon. Where follows next *Nabonadius* supposed by the Learned the same, called in Scripture *Belshazzar*, who reign'd 17 Years according to the said Canon.

Years

Years before the  
Common Year of  
CHRIST's Nativity.

Remarkable Particulars relating to the *Babylonian*  
*Kingdom.*

538

*Daniel* interprets the *Hand-writing to Belshazzar*, who is slain the same Night, and *Babylon* taken, and so in End put to the *Babylonian Kingdom*, *Darius the Mede* taking the Kingdom. Dan. 5. 25—31.

Years before the  
Common Year of  
CHRIST's Nativity.

Remarkable Particulars relating to the *Medo-Persian Kingdom*, being the *Second* of the *FOUR KINGDOMS* of the *Gentiles*, so much spoken of in the Prophecies of *Daniel*.

538

*Daniel* is this Year made by *Darius the First* of the *Three Presidents*; and afterwards cast into the Den of *Lions*, where He is miraculously preserved. Dan. 6.

537

The Last Year of the *LXX Years* Captivity drawing nigh, *Daniel* pours out most fervent Prayers to God for the Remission of his Own Sins, and those of his People, and for That promised Deliverance out of their Captivity. To whom the Angel *Gabriel* brings in Answer, not only of This Deliverance there pray'd for, but also of the *Spiritual Deliverance of the Church* by the Death of the *Messiah*, uttering that memorable Prophecy of the *Seventy Weeks*. Dan. 9.

536

*Cyrus* (c) succeeds not only *Darius* upon his Death, but also his own Father *Cambyzes* in the Kingdom of *Persia*, and so becomes sole Emperor of the *Medo-Persian Empire*.

This Year also ended the *LXX Years* of the *Babylonish Captivity*, *Cyrus* now publishing a Proclamation for Rebuilding the Temple &c. as *Ezra*. 1. 1, &c.

(c) It is to be observed that in *Ptolemy's Canon* the *Two Years* of *Darius the Mede's* Reign at *Babylon* are reckon'd to *Cyrus*, who accordingly has therein Nine Years assigned for his Reign; whereas *Xenophon* assigns but Seven Years to it, reckoning his First Year the same as *Ezra* doth, viz. from the Death of *Darius* and *Cambyzes*.

Years



Years before the  
Common Year of  
CHRIST'S Nativity.

Remarkable Particulars relating to the *Medo-Perſian*  
*Kingdom.*

|     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
|-----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 534 | This Year being the <i>Third</i> of <i>Cyrus</i> , <i>Daniel</i> had his <i>Laſt Viſion</i> ſet down in his three laſt Chapters.                                                                                                                                                                                                                                                                                                                                                                                                            |
| 529 | <i>Cambyſes</i> , the ( <i>First</i> of the <i>Three Kings</i> , which were to ſtand up in <i>Perſia</i> after <i>Cyrus</i> , ( <i>Dan. 11. 2.</i> ) ſucceeds his Father <i>Cyrus</i> .                                                                                                                                                                                                                                                                                                                                                     |
| 522 | <i>Cambyſes</i> dying after a Reign of 7 Years and 5 Months, the Throne is uſurp'd for 7 Months by <i>Oropastes</i> the <i>Magus</i> , otherwiſe call'd <i>Pſeudoſmerdis</i> , who was the <i>Second</i> of the <i>Three Kings</i> which were to ſtand up in <i>Perſia</i> , according to <i>Dan. 11. 2.</i>                                                                                                                                                                                                                                |
| 521 | <i>Pſeudo-Smerdis</i> being kill'd, <i>Darius</i> the Son of <i>Hyaſtaſpes</i> is Chosen Emperor of the <i>Perſian Empire</i> , who was the <i>Third</i> of the <i>Three Kings</i> referr'd to <i>Dan. 11. 2.</i>                                                                                                                                                                                                                                                                                                                           |
| 486 | <i>Xerxes</i> ſucceeds to his Father <i>Darius</i> , being the <i>Fourth</i> King of <i>Perſia</i> foretold <i>Dan. 11. 2.</i> namely, who was to be ſar Richer than they All, &c.                                                                                                                                                                                                                                                                                                                                                          |
| 465 | <i>Artaxerxes</i> ſurnam'd <i>Longimanus</i> ſucceeds his Father <i>Xerxes</i> .                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| 445 | In the 20th Year of <i>Artaxerxes</i> , in the Month <i>Niſan</i> , (as is expreſſy aſſerted <i>Neb. 2. 1.</i> ) went forth the Commandment to Rebuild <i>Jeruſalem</i> , foretold <i>Dan. 9. 25.</i> Wherefore here is to be placed the Beginning of the <i>Seventy Weeks</i> mention'd <i>Dan. 9. 24.</i> The Wall of <i>Jeruſalem</i> was built in 52 days according to <i>Neb. 6. 15.</i> and that in Troublous times, according to <i>Dan. 9. 25.</i> the Work being oppos'd by <i>Sanballat</i> and others, as we read <i>Neb. 6.</i> |

Years

# A Chronological Table.

31

Years before the Remarkable Particulars relating to the Medo-  
Common Year of Persian  
CHRIST'S Nativity Kingdom.

397

This Year, about Aug. 6. Ended the first *Seven Weeks* (of the LXX Weeks) specified *Dan. 9. 25.* namely in *Malachi's* writing his Book, which was the *Sealing up* (or End) of *Vision and Prophecy*, (namely of the Old Testament) according to *Dan. 9. 24.*

Years before the Remarkable Particulars relating to the Grecian King-  
Common Year of dom, being the Third of the FOUR KING-  
CHRIST'S Nativity DOMS, &c.

332

*Alexander the Great*, having overcome *Darius Codomannus* the Last Persian Emperor, begins the Grecian Empire, according to *Dan. 2. 39.* and *7. 6, 17.* and *8. 5—8.* and *11. 3.*

323

In May this Year dyed *Alexander the Great*, after whose Decease *Four Kingdoms* stood up out of the Nation, (*viz.* of the Greeks) but not in his Power, according to *Dan. 8. 22.* Or as it is express'd *Dan. 11. 4.* His Kingdom was broken and divided towards the Four Winds of Heaven, but not to his Posterity, nor according to his Dominion: Namely the Kingdom of *Alexander* was divided into the *Macedonian, Asian, Syrian, and Egyptian*; among which Particular Notice is taken in the Prophecies of *Daniel*, only of the *Egyptian and Syrian*, as lying next to *Judea*, and so being those wherewith the Jews would be concern'd.

Years

Years before the  
Common Year of  
CHRIST'S Nativity.

Remarkable Particulars relating to the *Grecian Kingdom.*

|     |                                                                                                                                      |                                                                                                                                                                                                                  |
|-----|--------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 312 | King of <i>Egypt</i> or the<br><i>South.</i>                                                                                         | Kings of <i>Syria</i> or the<br><i>North.</i><br>This is esteem'd the First<br>Year of the Reign of <i>Seleu-<br/>cus Nicator</i> or <i>Nicanor.</i>                                                             |
| 305 | This is esteem'd or set<br>down in <i>Ptolemy's Canon</i> ,<br>as the First Year of the<br>Reign of <i>Ptolemy Son of<br/>Lagus.</i> | N. B. what was foretold <i>Dan. 11.<br/>6.</i> relates to the several Events that<br>afterwards came to pass between<br><i>Ptolemy Son of Lagus</i> and <i>Antiochus<br/>Soter</i> first; and also afterwards be |
| 285 | <i>Ptol. Philadelphus</i> suc-<br>ceeds his Father.<br>N. B. The Septuagint Translation                                              | tween their Sons, <i>Ptol. Philadelphus.</i><br>and <i>Ant. Theos.</i>                                                                                                                                           |
| 280 | was made in the Reign, and by<br>the Request of this King, <i>Phila-<br/>delphus.</i>                                                | <i>Antiochus Soter</i> succeeds<br>his Father <i>Seleucus.</i>                                                                                                                                                   |
| 261 |                                                                                                                                      | <i>Antiochus Theos</i> succeeds<br>his Father <i>Soter.</i>                                                                                                                                                      |
| 247 | <i>Ptol. Evergetes</i> succeeds<br>his Father <i>Philadelphus.</i>                                                                   |                                                                                                                                                                                                                  |
| 246 | N. B. what was foretold <i>Dan. 11. 7</i><br>—9, was verified by what came to<br>pass, between <i>Ptol. Evergetes</i> and            | <i>Seleucus Callinicus</i> suc-<br>ceeds his Father <i>Antiochus<br/>Theos.</i>                                                                                                                                  |
| 226 | <i>Sele. Callinicus.</i>                                                                                                             | <i>Sele. Callinicus</i> being<br>dead, He is succeeded by<br>his two Sons, viz. <i>Seleucus<br/>Ceraunus</i> and <i>Antiochus<br/>the Great</i> but the Former<br>was poison'd in 223.                           |

Years



# A Chronological Table.

33

Years before the  
Common Year of  
CHRIST'S Nativity

Remarkable Particulars relating to the Grecian  
Kingdom.

|                                                                                                                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                    |
|-------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------|
| 222                                                                                                                           | Kings of Egypt or the<br>South.<br><br>Ptol. Philopator succeeds<br>his Father Euergetes.                                                                                                                                                                                                                                                                                                                                                                                                               | Kings of Syria or the<br>North.<br><br>N. B. What was foretold Dan. 11,<br>10---19, was verified by what came<br>to pass between Sel. Ceraunus and |
| 205                                                                                                                           | Ptol. Epiphanes succeeds<br>his Father Philopator.                                                                                                                                                                                                                                                                                                                                                                                                                                                      | Antiochus the Great on one side, and<br>Ptol. Philopator and Ptol. Epiphanes<br>on the other side.                                                 |
| 187                                                                                                                           | N. B. what was foretold Dan. 11<br>20, was verified by Sel. Philo-<br>pator.                                                                                                                                                                                                                                                                                                                                                                                                                            | Seleucus Philopator suc-<br>ceeds his Father Antiochus<br>the Great.                                                                               |
| 181                                                                                                                           | Ptol. Philometor succeeds.                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                    |
| 175                                                                                                                           | N. B. what was foretold Dan. 11.<br>21---30 was verified by what came<br>to pass between Antiochus Epiphanes<br>and Ptol. Philometor. What follows                                                                                                                                                                                                                                                                                                                                                      | Antiochus Epiphanes suc-<br>ceeds his Brother Sel. Phi-<br>lopator.                                                                                |
| Dan. 11. 30---25. relates to Antio-<br>chus Epiphanes carriage toward the<br>Jews. No farther Notice being taken<br>of Egypt. |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                    |
| 168                                                                                                                           | This Year was fulfill'd by Antiochus Epiphanes or<br>which comes to the same, by his General and Army,<br>what was foretold Dan. 11. 30. &c. viz. that the<br>King of the North should be griev'd and return, and<br>have Indignation against the Covenant, and have Intelli-<br>gence with them that forsake the Holy Covenant. And<br>Arms should stand on his Part, and they should pollute<br>the Sanctuary and take away the Daily Sacrifice, and set<br>up the Abomination of the Desolator : &c. |                                                                                                                                                    |

F

Years

## A Chronological Table.

Years of the Common Æra of CHRIST. Remarkable Particulars relating to the Roman Kingdom, being the *Fourth* or *Last* of the **FOUR KINGDOMS** of the Gentiles, so much spoken of in the Prophecies of Daniel.

What was foretold *Dan. 11. 36*, &c. is to be understood of the Times of the *Fourth Kingdom of the Gentiles*, that is of the *Roman Kingdom or State*; as will more particularly appear from such Instances as follow, and are taken out of the said *Dan. 11.* where it is to be observ'd that the following *Years* are reckon'd from or after the Nativity of Christ, according to the Common Æra or Computation.

This Year was in a signal manner fulfill'd, what was foretold *Dan. 11. 36. viz.* that the King there mention'd (i. e. the *Roman Government*) should *speak Marvelous things against the GOD of Gods*. Whereby is denoted (among other things) the Sentencing of our Blessed Saviour to be Crucified by *Pilate* the Roman Governour of Judea.

33

Hereby likewise was fulfill'd the Principal Part of that memorable Prophecy of the **LXX Weeks** in *Dan. 9. 26.* namely that *After threescore and two Weeks* (from the End of the first *Seven Weeks* mention'd v. 25. that is, after threescore and nine Weeks (d) in All, reckoning from the Beginning of the whole *Seventy Weeks* mention'd v. 24.) the **MESSIAH** should be

(d) Namely 7 Weeks and 62 Weeks, that is in All, 69 Weeks (or 69 times Seven Years) make 483 Years. And 483 Chaldee Years (each of which consists of just 360 days) being reckon'd from the Month *Nisan* (or April) in the 20th Year of *Artaxerxes Longimanus*, or which is the same, in the 445th Year Before the Common Æra of Christ, they will end in May or very little later in A. D. 32. Now according to this Prophecy, the Messiah could not live a Whole Day i. e. a Whole Year after the 7 Weeks and the 62 Weeks, (i. e. after 69 Weeks of the LXX) were expired. Nor did He. But as the Passover of this Year A. D. 32. was already pass'd, He must live till the Passover following: For being the True Paschal Lamb He could not be Cut off but at the Passover. And accordingly the Blessed Jesus was crucified on the 14th of *Nisan* A. D. 33.

Years

# A Chronological Table.

35

Years of the  
Common Era of  
CHRIST.

Remarkable Particulars relating to the Roman  
Kingdom.

cut off, and thereby the Transgression should be finish'd, and there should be made an End of Sin-Offerings, and Reconciliation for Iniquity, and there should be brought in Everlasting Righteousness, as it is exprels'd Dan. 9. 24.

63

In this Year, Sept. 16. began the *One Week* mention'd Dan. 9. ult. that is, the Last Week of the whole Seventy Weeks. In which *One Week* He (i. e. the People for the Future of the Prince or Messiah, mention'd v. 26.) did make a Firm Covenant or Peace with Many Nations (viz. Persians, Medes, Armenians, &c) according to what was foretold Dan. 9. ult.

66

On Feb. 28. of this Year began the Latter HALF of the [One] Week, wherein He (i. e. the People for the future of the Prince, or Messiah, that is in other words, the Romans) did cause the Sacrifice and Oblation to cease, and did set up the Abomination of Desolation (or of the Desolator) on the Battlements of the Temple, according to what was foretold Dan. 9. 27. The several Steps by which this was accomplished were these that follow, viz. About March, this 66th Year of Christ, *Vespasian* enter'd into War with the Jews, being sent by *Nero* for that Purpose.

67

Aug. 26. of this Year, began the 5th Year of the *One Week*, wherein *Vespasian* went on with the War and Subdued all Galilee.

68

Aug. 20. of this Year began the 6th Year of the *One Week*, wherein *Vespasian* reduced all the Rest of Palestine, but Jerusalem, and 3 or 4 Strong Holds in Perea.



Years of the  
Common Era of  
CHRIST.

Remarkable Particulars relating to the *Roman Kingdom.*

69

*Aug. 15.* of this Year began the 7th or last Year of the One (or Last) Week, and consequently the Last Year of all the *Seventy Weeks*; wherein *Vespasian* left the Carrying on the War to his Son *Titus*, who pursued it vigorously. For

70

A little before the Passover which this Year was *April 13*, *Titus* began the Siege of *Jerusalem*. *July the 17th* following, the Daily Sacrifice Ceased. *Aug. the 10th* following, The Temple was set on Fire; and while that was Burning, the Roman Soldiers set up on the Battlements of the Outer Walls, their Abomination i. e. Idols (*viz.* the Standards of their Legions; every Standard having on it the Image of the Tutelar God of that Legion) and sacrificed to them after their idolatrous manner.

N. B. This Last Year of the *LXX Weeks* beginning *Aug. 15.* A. D. 69, must end exactly on *Aug. 10.* A. D. 70. forasmuch as the Chaldee Year is 360 days, whereas the Julian Year or common Year of Christ is 365 days.

630

About this time began the King of the South (i. e. the Saracen) to push at the Roman Empire, as was foretold in general *Dan. 11. 40.*

1300

About this time began the King of the North (i. e. the Turk) to come against him, i. e. the (Roman) King (or State) mention'd v. 36. and this was no other than was foretold *Dan. 11. 40.* What follows *Dan. 11. 44—Dan. 12. 3.* is yet for to come.

S O M E  
O B S E R V A T I O N S

Concerning the CHRONOLOGY relating  
to DANIEL's Prophecy of the  
*Seventy Weeks.*

**T**HE Prophecy of the *Seventy Weeks* is justly esteem'd, if not the Most remarkable of ALL, at least One of the Most remarkable Prophecies, that relates to *the State of the JEWS.* I. *The Prophecy of the LXX Weeks, a most remarkable one.*

And whereas it is contain'd in the Narrow Compass of the *four last Verses* of Dan. IX, there is such Variety and Copiousness of Matter comprehended within the said four Verses, as requires *as Many or More Sheets* to treat fully of the several Particulars therein compris'd. The Reader may see that I have bestow'd no fewer than *six or seven Pages* in the *Paraphrase* and *Annotations* upon them. And yet there remain some further Observations to be made, in order to the better understanding of what relates to the *Chronology* of the said Prophecy; which I have therefore judg'd proper to place here.

But it is in the first place very well worth our Observation, that, whereas the *Babylonish Captivity*, brought on the *Jews* for a Punishment of their foregoing Impiety, did continue but *seventy Years*; GOD, to shew how much more he delights in Mercy than Severity, foretels *Daniel* upon his Humbling himself for the Sins of his People, that *the Jewish State*, after the Restoration from the present Captivity, should continue at least seven times as long, namely for *seventy* (not *single Years*, but) *Weeks*, or *Sevens of Years.* 2. *The Proportion between the Continuance of the Babylonish Captivity, and the Continuance of the Jewish State after the Restoration from the Captivity.*

Having

3. Having made the foregoing Observation, I proceed to observe next, that there is, I think, no *Period of Time* mention'd in the *Holy Writ*, which has exercis'd the Learned in Chronology More than this: Namely, *how to calculate or compute it so, as to make the several Parts thereof answer to the several Particulars* mention'd in the Prophecy. Hence the Learned differ, not only as to the *Epoch* or *Beginning* of these 70 Weeks, and as to their *Expiration* or *Ending*; but also as to the very *Manner, how they are to be calculated or reckon'd.*

4. As to the *Manner of reckoning* these 70 Weeks, it has been generally suppos'd, that, as the Expression, *seventy Weeks, viz. of Years*, (for that it is to be so understood of *Years*, is I think universally agreed on) does denote *seven times seventy, i. e. 490 Years*; so these seven times seventy or 490 Years are to be reckon'd according to the *obvious and usual Way of Reckoning, viz. as so many Years immediately, or without any Interruption, succeeding One the Other*, from their Beginning to their Expiration. As this is the *most natural Way* of Reckoning the said Years, so I have not observed that *any other Way* was thought on, or made use of by any Author or Writer, at least exclusively of the former Way, *before* that the great and learned Chronologer, the present Lord Bishop of *Worcester* judg'd it necessary to make use of *such another Way of Reckoning*, in order to adjust the several Parts of these 70 Weeks to the several Particulars of the Prophecy.

5. The famous *Scaliger*, as he begins the 70 Weeks from the *second Year* of the *Persian Emperor Darius Notbus*, so by reckoning them as *continually succeeding one the other*, he ends the said 70 Weeks A. D. 69 or 70, when *Jerusalem* was destroyed. But then by this Way of Reckoning, the several Parts of the 70 Weeks will *not in any tolerable Manner answer* to the several Particulars of the Prophecie referred to by them: whether the *seven Weeks*, and the *threescore and two Weeks* (distinctly mention'd *Dan. IX. 25.*) be taken jointly together, but so as to succeed one the other, and to make in all *sixty-nine of the 70 Weeks*; or else the *threescore and two Weeks* be taken only *exegetical or explanatory* of the foregoing Expression, which we translate *seven Weeks*, but may be otherwise



otherwise render'd, as Mr *Mede* thinks, of *which* more by and by. For if by the *seven Weeks* and *threescore and two Weeks* are to be understood jointly *sixty nine Weeks*, that is, All the 70 Weeks but the Last; then it is evident, that *Scaliger's* Calculation can't be possibly true; since the *last Year of the 69th Week* falls in with A. D. 62 or 63 according to the said Calculation, and so *was not come* till many Years *after Christs Deoth*; whereas according to the Prophecy *Dan. IX. 26.* on the quite contrary *the Messiah* was not to be cut off, i. e. Christ was not to be crucified till *after the threescore and two Weeks*, that is, *after the last Year of the 69th Week.*

The learned and judicious Mr. *Mede* easily observ'd (I suppose) the foremention'd Fault in *Scaliger's* way of Reckoning. And therefore tho he Scruples not to follow *Scaliger* in reckoning the 70 Weeks from the *Second Year of Darius Nothus*, and that in one continual or uninterrupted Succession unto the Destruction of *Jerusalem*, so as to make the 70 Weeks taken altogether to denote just 490 Years; yet to avoid the foremention'd Fault in *Scaliger's* Computation, Mr *Mede* supposes, that *Dan. IX. 25.* should be render'd thus: *Also know and understand, that from the going forth of the Commandment to cause to Return and to Build Jerusalem, unto Messiah the Prince shall be* (not as it is in our common Translation, *seven Weeks, and threescore and two Weeks*; but thus) *Sevens of Weeks, even threescore and two Weeks*: So that he supposes these two Expressions, *sevens of Weeks*, and *threescore and two Weeks*, to denote one and the same Period of time; and whereas the former *sevens of Weeks*, is a general Expression; he supposes the true meaning thereof to be particularly determin'd by adjoining thereto Exegetically or by way of Explanation the latter Expression, viz. *even threescore and two Weeks.* And then he further supposes, that altho these 62 Weeks be a part of the 70 Weeks, or included within the Period of the 70 Weeks, yet it has a different Epoch or Beginning from the 70 Weeks. Namely, whereas the 70 Weeks may begin from the *Second of Darius Nothus*; he supposes the 62 Weeks to begin, in one respect from the *seventh Year of Artaxerxes Mnemon*,

# Observations concerning the

*Mnemon*, when (he thought) *Ezra* had Commission to *cause to Return*, and carry with him as many of the Jews as would to *Jerusalem* (*Ezra*. 7. v. 7 and 13.) and also in another respect from the *Twentieth Year* of the same *Artaxerxes*, when *Nehemiah* had leave to *build Jerusalem*, *Neh.* 2. From both these Commissions, tho thirteen Years distant, are by Divine disposition (says Mr *Mede*) unto *Messiah* the Prince *threescore and two Weeks*; from the first of *Solar*, from the latter of *Lunar Years*.—Which admirable Concordance I can't impute to Chance, (says Mr *Mede*) but ascribe to Divine Providence.

7. Then he proceeds to observe that in the last of these 62 How it answers to the Prophecy. *Weeks*, according to his Computation, *Christ* our Lord was *anointed*. And that in the third Year of this last Week He offer'd himself upon the Cross. But you will say, adds he, This was All perform'd four Years BEFORE the 62 Weeks were expir'd. I answer, the Angel reckons not by Single Years, but by Weeks, the Last whereof should be *Messiah's Week*, as we have shew'd it to have been. If the Angel had said, there shall be 434 Years unto *Messiah*, then, to make good the Prediction, *Messiah* must have been *anointed* the last Year. But when he says, there shall be 62 Weeks unto *Messiah*, it is sufficient he was *anointed* the last Week. Thus Mr *Mede* in his Discourse entitled *Daniels Weeks* and in his Exposition of *Dan. IX. 25.* in that Discourse, whence it appears, that his Notions in this, as usually in other Cases, are not only in themselves Ingenious, but also such, as that thereby this Prophecy of *Daniel* might have been expounded in a tolerable manner, supposing no Better had been found out.

8. But the R. Reverend and Learned Dr *Lloyd*, the present The Lord Bishop of Worcester's Calculation. Lord Bishop of *Worcester*, by his great Study and Skill in Chronology has happily found out another way, whereby the Prophecy of *Daniel*, we are speaking of, may be expounded after a manner less liable to Objection than Any former way. This learned Prelate understands *Dan. IX. 25.* according to the Common Rendering, viz. that From the going forth of the Commandment to restore and to build *Jerusalem*, shall be Seven WEEKS, and threescore and two Weeks, that

that is, threeſcore and nine Weeks in All, of the Seventy Weeks. Theſe 69 Weeks he begins from the 26th of *Artaxerxes* (not *Mnemon*, as Mr *Mede*; but *Longimanus*;) according to *Nehem. II. 1, &c.* And reckoning from thence in a continual Series or uninterrupted Succeſſion of Years, He has obſerv'd that the ſaid 69 Weeks will expire on *May 11th* of *A. D. 32.* or ſome little time later; as we are inform'd in the Firſt part of Appendix to Mr *Marſhal's* Chronological Tables. Now the very next Paſſover after this was our Bleſſed Lord Crucified; and ſo that Part of this Prophecy, which relates to the Time of our Saviour's Crucifixion, was moſt accurately fulfill'd according to this Computation. For as it is ſaid *Dan. IX. 26. AFTER the threeſcore and two Weeks ſhall Meſſiah be cut off*, ſo we have ſeen, that according to this Computation the 62 Weeks ending about *May 11th. A. D. 32,* and our Saviour being Crucified the Paſſover following, He the ſaid Meſſiah was cut off AFTER the threeſcore and two Weeks. And our Saviour being thus Crucified the very next Paſſover after the ſaid 62 Weeks expir'd, that is, after *May 11th A. D. 32,* and the next Paſſover being *April 2d, A. D. 33.*; hence it appears, that there was not another whole Year between the End of the 62 Weeks and our Saviours Crucifixion. And conſequent-ly it hence appears, how the Time of our Saviours Crucifixion was moſt Accurately foretold in the Prophecy, according to the Nature of the Computation made uſe of in the ſaid Prophecy, which takes notice of no Time leſs than Whole Years.

It is not to be doubted, but that ſome other Learned Men might have long ſince have had ſome Thoughts, (on account of what is ſaid *Neh. II. 1, &c.*) that the Beginning of the 70 Weeks was to be reckon'd from the twentieth Year of *Artaxerxes*, namely, *Longimanus*. But although they were thus Right as to the Beginning of the 70 Weeks, yet they were hinder'd from making their Calculations agree to the Prophecy; in aſmuch as they reckon'd by the Julian Years now in uſe among Us, which conſiſt each of 365 days and very nearly 6 hours. For by this means or way of Reckoning the 62 Weeks would not end till a conſiderable time after our Sa-

9  
What hinder'd  
Others from  
finding out the  
Calculation  
laſt mention'd



viours Crucifixion, whereas according to the Prophecy they should end sometime *before* It. But the Learned Bishop of Worcester judiciously conjectur'd, that it was but Probable that the *Years* referr'd to in the Prophecy were not such as We use now adays, but Such as were used formerly in Chaldea, where Daniel writ this Prophecy. And having also observ'd that the Historian Herodotus informs us, that the Chaldee Year consisted just of 360 Days, He made use of this sort of Year to calculate the 70 Weeks by, and upon Tryal found, to the great Satisfaction of Others as well as of Himself, that the 62 Weeks would expire, within the Compass of a Year, before our Saviour's Crucifixion, according to this Calculation; and consequently that the said Calculation would most accurately agree to the Prophecy, in this Principal Branch of it; and therefore might Reasonably be esteem'd the True Calculation or Reckoning of the said 62 Weeks.

10.  
Another Hindrance in finding out the true Computation of the 70 Weeks.

Another Circumstance, which might possibly hinder Others from fixing on the 20th of Artaxerxes Longimanus as the Beginning of the 70 Weeks, might be this; because they found upon Trial, that, whatever sort of Year they made use of in their Calculation, whether Julian or Chaldean, yet if the 70 Weeks were suppos'd to begin in the 20th of the foresaid Artaxerxes, then they would end a considerable time before the Destruction of Jerusalem; whereas according to the Prophecy they were to end with the Destruction of Jerusalem. For (as it has been above observ'd §. 4.) it was not doubted by the Learned of former times, but that the Whole 70 Weeks were to be reckon'd according to the most Natural and usual way, that is, as so many Years immediately or without interruption succeeding one another. Now the learned Bishop of Worcester do's reckon All, but the Last, of the whole 70 Weeks after the said most Natural and usual way. For 69 Weeks or Sevens of Years make just 483 Years; and so many Chaldee Years are there succeeding one another in an uninterrupted Course, from the 20th of Artaxerxes Longimanus when began the whole 70 Weeks, to A. D. 32, when ended the 69th Week. But now the single remaining or last Week of the 70 is but 7 Years;

7 Years; and therefore since the 69th Week ends A. D. 32, the Last Week of the 70 must end at furthest A. D. 39, if it be reckon'd *presently after* the 69th Week, and *without any Interruption or Interval* between. And consequently the *whole 70 Weeks* must end several Years *before* the Destruction of *Jerusalem*, this being not till A. D. 70. whereas according to the Prophecy the *Whole 70 Weeks* should *not end but with* the Destruction of *Jerusalem*. Wherefore there is an absolute Necessity (at least for Ought that has yet been observ'd to the Contrary) to make an Interruption here in the reckoning of the 70 Weeks by *Chaldee Years*, namely so as to suppose, that whereas the 69th Week ends A. D. 32, the last Week of the 70 do's not begin till A. D. 63, and consequently that there is an Interval of 30 Years Space *between* the End of the 69th VWeek, and the Beginning of the last or 70th VWeek

This is the *Only Objection*, that can with any Colour of Reason (I think) be made against the Computation of the 70 VWeeks according to the Method found out by the learned Bishop of Worcester. And there is not wanting a *fair Solution* to this single Objection, which is therefore set down in the 2d Part of the Appendix to Mr Marshall's Chronological Tables, in the very Title to what is there said in relation to this Last VWeek of the Seventy. Namely, it is there observ'd or intimated, that the Word used in the Original to signify this last VWeek of the seventy, do's denote *A single Week*, or *Week by It self*, or *An O D D single Week*, that is, *a Week* which is to be reckon'd *not jointly* or in an *uninterrupted Series with* the foregoing VWeeks, but *singly by it self*, and consequently after some *Interruption or Interval* between the foregoing VWeeks and this Last. That the Original VWord which we render *One* in reference to this VWeek, (*Dan. IX. ult.*) do's thus signify an *Odd single thing*, or a thing *by it self*, may be seen *Josh. XXII. 20.* and *2 Sam. VII. 23.* and *2 Chron. XVIII. 7.* VWherefore this *Meaning* of the said VWord being thus *Warranted*, thereby also is fairly *Warranted* the Reckoning of this last VWeek of the 70 *by it self*, as it is by the learned Bishop of Worcester.

II.

*Only One Objection against the Bishop of Worcester's Computation, and how to be solv'd.*

It

12. It may be proper therefore to observe, that whereas it is said in the Paraphrase of Dan. 9. 24. *Seventy Weeks*, i. e. *seventy times seven or 490 Years*, hereby is to be understood, Only that *70 Weeks of Years* is equivalent or the same in Number as *490 Years*; Not that the Time, denoted from the Beginning of the *70 Weeks to the End* thereof, was no more than just *490 Years*. For according to the Bishop of Worcester's Computation herein followed by Me, the Time included from the Beginning to the End of the *70 Weeks*, (or which is the same, from the *20th of Artaxerxes Longimanus* to the Destruction of Jerusalem) was in all *515 Julian Years*, which is *25 Years* above *490 Julian Years*, and consequently More above *490 Chaldee Years*. And what has been said in reference to Dan. 9. 24, the same is to be understood in reference to any other place of the Paraphrase of this Prophecy, where there is mention made of *490 Years*, as equivalent to the *70 Weeks*. In like manner, whereas it is said in the Paraphrase of Dan. 9. 26. *Before another Whole Year is expired of the Single or One Week yet remaining*, this is not to be understood so, as if the *Single or One Week* did immediately succeed after the former *69 Weeks*; but that there was a considerable Interval between the End of the *69 Weeks* and the Beginning of the *One single or last Week* of the Whole *Seventy*. The True meaning of the Paraphrase in each place here refer'd to, might be Quickly perceiv'd by an Attentive and Judicious Reader from the Paraphrase it self; forasmuch as in the Paraphrase of Dan. 9. 27. it is expressly observ'd, that *the Beginning of the last seven Years* (of the *70 Weeks*) *will be found on a due Calculation to fall on Sept. 16, A. D. 63*. But because many may read, not with such Attention or Judicioulness, therefore I judg'd it Proper to take this particular Notice of the True Sence of the Paraphrase in the Place already cited.

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ERRATA in the Discourses, &c. before the Book of Daniel.

Page 1. Line ult. for Revel. 13. read Revel. 1. 3. p. 28. under the Years before Christ's Nativity, for 533. r. 553. Tab. IV. last Col. hp. 4 from Bottom, for And whose was not found, r. And whose Name was not found.



# THE BOOK OF DANIEL.

## THE PREFACE.

**T**HO' it can't be Undeniably prov'd from <sup>I.</sup> *Daniel* probably of the *Royal Seed*  
(<sup>a</sup>) Chap. I. 3—6. of this Book, that *Daniel* *Was of the Royal Seed*; yet since it is evident from the forecited Place, that HE MIGHT BE *of the Royal Seed*; and since it is a Receiv'd Tradition among the Jews, that *He Was so*, as appears from the Jewish Historian (<sup>b</sup>) *Josephus*, who expressly tells us that *Daniel* and his three Companions, *Ananias*, *Misael*, and *Azarias were* *ἐκ τοῦ Σεδεκίας γένους* on these confiderations it seems but

(a) The Original in the third verse may be render'd, either thus, *And the King spake unto Ashpenaz — that he should bring certain of the Children of Israel, AND of the Royal Seed, and of the Princes*; or thus, *And the King spake unto Ashpenaz, that he should bring certain of the Children of Israel, EVEN of the Royal Seed, and of the Princes*. According to the former Rendering, Daniel might be, neither of Royal, nor of so much as Noble Descent, but of the Commonalty mention'd before, and distinguish'd from the Royal Seed, and the Princes. But according to the latter Rendering, Daniel must be of Noble, if not of Royal Descent, forasmuch as according to this latter Rendering by the Children of Israel first mention'd were meant only such as were of the Royal Seed, or of the Princes.

(b) See *Antiquit. Judaic.* l. 10. c. 11. p. 346. A. according to *Cologne Edition*, or Book 10. chap. 11. p. 290. of *L'Esrange's English Edition*; where the place refer'd to is thus translated: "There were four of Zedekiah's Relations in the Number, whose Names were Daniel, Ananias, Misael, and Azarias;" where by Zedekiah is meant the Last King of Judah.

Reasonable, *Not to reject* the Opinion of *Daniel's being of the Royal Seed*, but rather to look on it at the least as *Not improbable*.

II.  
The Time,  
when ; and  
Place, where  
this Book was  
written.

From Chap. i. 4. it appears most probable, that *Daniel* was about *seventeen* or *eighteen* years Old when he was carried Captive to *Babylon*; which was about the 606<sup>th</sup> year before (the Common Æra of) Christ's Nativity. And it appears from Chap. io. i. that *Daniel* was Living in the *third* year of *Cyrus King of Persia*, which was about the 534<sup>th</sup> year before Christ. And by comparing the foremention'd three Numbers together, it will appear also, that *Daniel* was about *eighty nine* or *ninety* years Old in the 3<sup>d</sup> year of *Cyrus*. Whence it will follow; that *this Book was written* by Him, sometime between 606 and 535 before Christ, or not long (c) After. And since there is no Account given in Sacred History of his *Ever Returning to Judea*, (as doubtless there would have been, He being So Great and Eminent a Person, had He *Ever return'd*) hence it may be esteem'd certain, that this Book was writ by him in the Province of *Babylon*, or *Elam*, or *Media*; and probably Partly in All three. For it seems likely (d) from

(c) As for those, who make *Daniel* to have liv'd to 150 or 138 years of Age, there is (I think) no Regard to be had to them. He might probably live to Near or somewhat Above 100 years. And if so, it will remain true, that his Book was written, or rather finish'd, not long after the third of *Cyrus*.

(d) We are expressly inform'd by *Daniel* himself Chap. 7. 1. that he wrote the *Dream* there related, presently after he had the said *Dream*. And it seems probable, that All the several Distinct Parts, whether *Historical Transactions*, or *Dreams*, or otherwise call'd *Visions*, or *Prophecies*, were wrote by *Daniel* in no long time after the said *Transactions* hap'ned, or the *Visions* were shew'd unto him; or interpreted by him.

what

what is said in this Book, that it was writ *by Parcels*, and at *several Places*, as well as *Times*.

This Book may be distinguish'd, with respect to the *Matter* (e) thereof, into *Two general Parts*, one *Historical*, the other *Prophetical*. The *Historical* part relates to what befell *Daniel* himself, or *his three Companions* abovemention'd, or else the *Kings* in whose Reigns he flourish'd: the *Prophetical* part contains the *most remarkable Events*, that should happen from *his Time* to the *End of this World*; and so renders this Book the *principal Book* of the Old Testament *in respect of Prophecy*.

III.  
The *Matter*  
of this Book,  
partly *Histori-  
cal*, partly  
*Prophetical*.

(e) This Book may be otherwise distinguish'd into *Four general Parts*, namely in respect of the *Four Reigns*, wherein the *Historical Passages* of this Book fell out; and the *Visions or Prophecies* contain'd in this Book were vouchsafed unto *Daniel*. And according to this Distinction is the *Synopsis* drawn up, where the Reader will have a more Particular View of the Contents of this Book.



# THE BOOK OF DANIEL.

THE SEPTUAGINT VERSION. THE ENGLISH VERS.

Κεφ. α'.

Chap. I.

**Ε**Ν ἔτῃ πέτῳ τῷ βασιλείας Ἰωα-  
κειμ βασιλέως Ἰούδα, ἦλθε Να-  
βυχοδονόσορ † ὁ βασιλεὺς Βαβυλῶνος  
εἰς Ἱερουσαλὴμ, καὶ ἐπολιορκεῖ αὐτήν.

2 Καὶ ἔδωκε Κύριος ἐν χειρὶ αὐτοῦ τὴν Ἰωα-  
κειμ βασιλέα Ἰούδα, καὶ ἀπὸ μέρους τῶν  
σκευῶν οἴκου τοῦ Θεοῦ. καὶ ἠνέσκει αὐτὰ εἰς  
τὴν Σενναάρ † οἴκου τοῦ Θεοῦ αὐτοῦ, καὶ τὰ  
σκευὴ εἰσένεσκει εἰς τὸν οἶκον τοῦ θησαυροῦ  
τοῦ Θεοῦ αὐτοῦ.

3 Καὶ εἶπεν ὁ βασιλεὺς τῷ Ασφα-  
νίᾳ τῷ ἀρχιδυνάμει αὐτοῦ, εἰσαγα-  
γεῖν ἀπὸ τῶν υἱῶν τῶν αἰχμαλωσίας Ἰου-

**I**N the third year of the  
Reign of Jehoiakim King  
of Judah, came Nebuchad-  
nezzar King of Babylon unto  
Jerusalem, and besieged it.

2 And the Lord gave Je-  
hoiakim King of Judah into  
his hand, \* and part of the Vessels  
of the House of God: \* and  
he brought them into the land  
of Shinar to the house of his  
god, and he brought the Vessels  
into the treasure-house of  
his god.

3 And the King spake un-  
to Ashpenaz the \* Prince of his  
Eunuchs, that he should bring  
certain of the Children of Is-  
ραὴλ,

## A N N O T A T I O N S.

N. B. Wherever this Mark (†) is found in the *Greek Version*, thereby is signified, that the *Alexandrian* and *Roman Copies* do there differ, as to the *Reading of the said Greek Version*. And what their Difference is, may be seen by having Recourse to the *Collection of Various Readings* hereunto belonging, according to the Chapter and Verse where the aforesaid Mark is found.

(a) What is here said, being compar'd with what is said Jerem. 25. 1. [*In the Fourth year of Jehoiakim, which was the First year of Nebuchadnezzar.*] it thence appears that the *First* of Nebuchadnezzar must fall in, partly with the *Third* and partly with the *Fourth* of Jehoiakim.

(b) As for *Jehoiakim* himself, tho' it be said 2 Chron. 36. 6. that *Nebuchadnezzar bound him in fetters to carry him to Babylon*, yet it is no where said that He did actually carry him thither; nay the contrary rather appears from Jeremiah's prophesying to Jehoiakim at *Jerusalem*, not only in the *fourth* year of Jehoiakim, but also in the *fifth*, as Jer. 36. 1, 9.

(c) Concerning this *Land of Shinar* see my *Historical Geogr. of the Old Test.* Vol. 1. chap. 4. §. 2.

(d) This

# THE BOOK OF DANIEL.

## PARAPHRASE.

### SECTION I.

*Wherein is contain'd an Account of the more Remarkable Particulars, that befell Daniel, and his Companions Hananiah, Mishaël, and Azariah, during the Reign of NEBUCHADNEZZAR: Being what makes up the Contents of the Four first Chapters of the Book of Daniel.*

#### SECT. I. N° I.

*The Introduction, wherein is given an Account of the Education of Daniel and his Companions in Babylon, upon their first being brought thither.*

Chap. I. **I**N the (a) third year of the Reign of Jehoiakim King of Judah, came Nebuchadnezzar King of Babylon unto Jerusalem, and besieg'd it. 2 And the Lord gave Jehoiakim King of Judah into his hand, and part of the Vessels of the House of God: and he brought (b) them, viz. the Vessels, into the Land of (c) Shinar wherein Babylon stood; and whereas Nebuchadnezzar thought it was, not the Lord or God of Israel, but his own Heathen-god Belus or Bel, that had thus given Jehoiakim and the said Vessels into his hands, He therefore, by way of Returning Thanks to his Heathen-god, brought the said Vessels to the House of his said god, and, i. e. He brought the Vessels into the Treasure-house of his god, only laying them up there, and Never using them in the service of his Idol-god, or otherwise Profaning them, as Belshazzar afterwards did as we are inform'd largely by Daniel in Chap. 5.

I.  
Nebuchadnezzar takes Jerusalem, and carries part of the Vessels of the Temple to Babylon.

3 And the King spake unto Ashpenaz the Prince of his Eunuchs, that he should choose out and bring from Judea to Babylon certain of the Children of Israel, and particularly some that were of the (d) Royal Seed,

II.  
Nebuchadnezzar orders some Youths of the Captive Jews to be educated in the Learning of the Chaldeans; among whom were Daniel, Hananiah, Mishaël, and Azariah.

### ANNOTATIONS.

(d) This was foretold to Hezekiah by the Prophet Isaiah, as we read 2 Kings 20. 17, 18.

(e) Expositors

## THE LXX. VERSION.

## THE ENGLISH VERS.

ραήλ, καὶ ἀπὸ τῆς ἀσπέρματος τῆς βασιλείας,  
καὶ ἀπὸ τῆς πορθεμμεν, 4 νεανίσκους οἷς  
ὅχι ἐστὶν ἐν αὐτοῖς μῶμος, καὶ ἡ χεὶρ αὐτῶν  
ἐν ὅλῃ, καὶ σωμένους ἐν πάσῃ σοφίᾳ, καὶ νε-  
ανίσκους γινώσκουσιν, καὶ ἀγαθονόμους φρό-  
νησιν, καὶ οἷς ὅστιν ἰσχύς ἐν αὐτοῖς ἐστάναι  
ἐν τῷ οἴκῳ ἐνώπιον τοῦ βασιλέως, καὶ  
διδάσκειν αὐτοὺς γραμμάτια καὶ γλῶσσαι  
Χαλδαίων. 5 Καὶ διέταξεν αὐτοῖς  
ὁ βασιλεὺς ὅτι τῆς ἡμέρας κατ' ἡμέραν,  
ἀπὸ τῆς τραπέζης τοῦ βασιλέως, καὶ ἀπὸ  
τοῦ οἴνου τοῦ ποτοῦ αὐτοῦ, καὶ θρέψαι αὐ-  
τοὺς ἔτη τρία, καὶ μετὰ ταῦτα ἵστασθαι ἐνώ-  
πιον τοῦ βασιλέως. 6 Καὶ ἐγένετο  
τοῦτο αὐτοῖς ἐκ τῶν υἱῶν Ἰούδα, Δα-  
νιήλ, Ανανίας, ἡ Μισαήλ, καὶ Ἀζα-  
ρίας. 7 Καὶ ἐπέθηκεν αὐτοῖς ὁ ἀρχι-  
θνήσκων ὀνόματα· τῷ Δανιήλ τὸ Βαλ-  
πάσαρ, καὶ τῷ Ανανίᾳ Σαδράχ, καὶ  
τῷ Μισαήλ τὸ Μισάχ, καὶ τῷ Ἀζα-  
ρίᾳ Ἀβδναγώ.

8 Καὶ ἔθετο Δανιήλ ὅτι τὴν  
καρδίαν αὐτοῦ, ὥς οὐ μὴ ἀλισγηθῇ  
ἐν τῇ τραπέζῃ τοῦ βασιλέως, καὶ  
ἐν τῷ οἴνῳ ἀπὸ τοῦ ποτοῦ αὐτοῦ.  
καὶ ἡξίωσε τὸν ἀρχιθνήσκον, ὥς οὐ  
μὴ ἀλισγηθῇ. 9 Καὶ ἔδωκεν ὁ  
Θεὸς τὸν Δανιήλ εἰς ἔλεον καὶ εἰς  
οἰκπρὸν ἐνώπιον τοῦ ἀρχιθνήσκου.

rael, and of the \* Royal Seed,  
and of the Princes.

4 \* Youths in whom was no  
blemish but well-favour'd, and  
skilfull in all wisdom, and cun-  
ning in knowledge, and under-  
standing science, and such as  
had ability in them to stand in  
the King's palace; \* and that  
he should have them taught  
the learning and tongue of the  
Chaldeans.

5 And the King appointed  
them a daily provision of the  
King's meat, and of the wine  
which he drank; \* and that  
they should be *thus* bred up  
three years, and at the end  
thereof they should stand be-  
fore the King.

6 Now among these were  
of the children of Judah, Da-  
niel, Hananiah, Mishael, and  
Azariah.

7 \* And unto them the Prince  
of the Eunuchs gave names:  
for he gave unto Daniel *the*  
*name* of Belteshazzar; and to  
Hananiah, of Shadrach; and to  
Mishael, of Meshach; and to  
Azariah, of Abednego.

8 But Daniel purpos'd in his  
heart, that he would not defile  
himself with the portion of the  
King's meat, nor with the wine  
which he drank: therefore he  
requested of the \* Prince of the  
Eunuchs, that he might not de-  
file himself.

9 Now God had brought  
Daniel into favour and tender  
love with the Prince of the  
Eunuchs.



## PARAPHRASE.

Seed, and of the Nobility or (e) Princes; 4 Namely youths in whom was no Blemish, but who were Well-favour'd or Handsom as to their Outward Appearance, and were also endued with so good Natural Inward Parts, as gave sufficient Evidence, that they were likely to prove Skilfull in all Wisdom, Cunning in Knowledge, and Understanding Science, i. e. were likely to prove Men of Learning, Sense, and Prudence; and consequently Such as had Ability to stand in the King's Palace, i. e. such as would be Fit in all respects to be imploy'd more immediately at Court about the King; and in order hereto the King appointed that He, viz. Ashpenaz should have them taught the Learning and the Tongue of the Chaldeans. 5 And withall the King appointed them a daily Provision of the King's meat, and of the Wine which he drank; and that they should be thus bred up three years, and at the end thereof they should stand before the King, i. e. should be (as v. 18, 19.) brought before the King, in order to shew what Proficiency they had made, and should accordingly be imploy'd about the King. Now among these that were made choice of by Ashpenaz out of the Children of Israel, there were four of the Children or particular Tribe of Judah, namely Daniel, Hananiah, Mishael, & Azariah. 7 And unto them the Prince of the Eunuchs gave other Names, in use among the Chaldeans or at least of Caldee Original: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

8 But Daniel purpos'd in his heart, that He would not (f) defile himself with the portion of the Kings meat, nor with the wine which he drank, forasmuch as it was Customary for the Chaldeans to consecrate what they eat and drank to their false Gods, whereby it became polluted and unlawfull for a Jew to eat or drink thereof: therefore He, viz. Daniel requested of the Prince of the Eunuchs that he might not eat nor drink that, whereby he should according to the Jewish Law defile himself; and likewise He requested that his three Companions, who were of the same mind with him, might not thus defile themselves. 9 Now God had brought Daniel into Favour and tender Love with the Prince of

III.  
Daniel and his three Companions refuse to defile themselves with the Mear and Wine allow'd them by the King.

## ANNOTATIONS.

(e) Expositors are much divided about the signification of the Original word **דַּמְיָן**. In the Greek Version it is retain'd, with some Variation of writing it in the Roman and Alex. Copies, as is taken notice of in its proper place. I shall only here observe further, that the Arabick Interpreter renders it by a word denoting, not Princes or Great men, but Husbandmen or Mean men, agreeably to the Arabick sense of the word which seems to be its Radix.

(f) Compare 1 Cor. 8. and 1 Cor. 10. 19. to the end.

(g) Expositors

## THE LXX. VERSION.

## THE ENGLISH VERS.

10 Καὶ εἶπεν ὁ ἀρχιευνῆχος τῷ Δανιήλ,  
φοβῶμαι ἐγὼ τὸ κύριόν μου τὴν βασιλέα,  
τὸ ἐκτρέφαινα τὸ βρωσὶν ὑμῶν καὶ τὴν  
πόσιν ὑμῶν, μήποτε ἴδῃ τὰ πρόσωπα  
ὑμῶν σκυθρωπά πρὸς τὰ παιδάρια τὰ  
σὺν ἡλικίᾳ ὑμῶν, καὶ καταδικάσῃτε  
τὸ κεφαλὴν μου τῷ βασιλεῖ. 11 Καὶ  
εἶπε Δανιήλ πρὸς τὸν Ἀμελσαρ, ὃν κα-  
τέστησεν ὁ ἀρχιευνῆχος ὑπὲρ Δανιήλ,  
τὸν Ἀνανίαν, Μισαήλ, καὶ Ἀζαρίαν.  
12 Πείρασον δὴ τὴν παῖδάς σου ἡμέ-  
ρας δέκα, καὶ δόσας ἡμῖν σπόνην  
τῆς ἀπερμάτου, καὶ φαγώμεθα, καὶ ὕδωρ  
πίωμεθα. 13 Καὶ ὁφθήσονται ἐνώ-  
πιόν σου αἱ ἰδέαι ἡμῶν, καὶ αἱ ἰδέαι τῆς  
παιδείας τῶν ἐσθίωντων τὴν τράπεζαν  
τῆς βασιλείας, καὶ καθὼς ἐὰν ἴδῃς,  
ποίησον μὲν τὸ παῖδόν σου. 14 Καὶ  
εἰσπύκουσιν αὐτῶν, καὶ ἐπείρασιν αὐ-  
τὴν ἡμέρας δέκα. 15 Καὶ μετὰ τὸ  
τέλος πάντων δέκα ἡμερῶν, ὡρέθησαν  
αἱ ἰδέαι αὐτῶν ἀγαθαί, καὶ ἰσχυροί  
ταῖς σαρκὶν ὥστε τὰ παιδεία τὰ  
ἐσθίωντα πλεονέεσκον τῇ βασι-  
λείᾳ. 16 Καὶ ἐγένετο Ἀμελσαρ ἀναι-  
ερόμενος τὸ δειπνῆσαι αὐτῶν, καὶ τὸν  
οἶνον τῆς πόμας αὐτῶν, καὶ ἐδίδου  
αὐτοῖς ἀπερμάτα.†

17 Καὶ τὰ παιδεία ταῦτα, οἱ  
πίσσω αὐτοῖς, ἔδωκεν αὐτοῖς ὁ Θεός

10 And the Prince of the Eunuchs said unto Daniel, I fear my lord the King, who has appointed your meat and your drink: for why should he see your faces worse-looking than the youths which are of your sort? then should ye make me endanger my head unto the King.

11 Then said Daniel to Melzar, whom the Prince of the Eunuchs had set over Daniel, Hananiah, Mishael, and Azariah;

12 Prove thy servants I beseech thee, ten days, and let them give us pulse to eat, and water to drink.

13 Then let our countenances be look'd upon before thee, and the countenance of the youths that eat of the portion of the Kings meat; and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and prov'd them ten days.

15 And at the end of ten days their countenances appear'd fairer, and *they themselves appear'd* fatter in flesh, than all the youths which did eat the portion of the Kings meat.

16 Then Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse.

17 As for these four youths God gave them knowledge and

συνέσι

## THE LXX. VERSION.

## THE ENGLISH VERS.

σύνεσι καὶ φρόνησι ἐν πάσῃ γραμματικῇ  
καὶ σοφίᾳ· καὶ Δανιὴλ συνῆκεν ἐν πάσῃ  
ὁράσει καὶ ἐνυπνίοις. 18 Καὶ μὲν ὁ τέλος  
τῶν ἡμερῶν, ὧν εἶπεν ὁ βασιλεὺς εἰσαγα-

skill in all learning & wisdom:  
and Daniel had understanding  
in all visions and dreams.

18 Now at the end of the  
days, that the King had said he  
should bring them in, then the

γῆν

## P A R A P H R A S E.

of the Eunuchs. 10 And the Prince of the Eunuchs said unto Daniel;  
*Of my self I am ready to gratify you in your Request, but the Truth is,*  
I fear my lord the King, who has appointed your meat and your drink;  
for why should he see your faces worse-looking than the youths which  
are of your sort, *i. e. your Fellows?* then should ye make me endanger  
my head to the King. *For this reason I dare not appear my self in*  
*gratifying you as to this Request; but you may apply your selves to Melzar,*  
*whom I employ under me to take Care of you; and if you can prevail*  
*with him to do it, I will take no Notice of the matter.* 11 Then said  
Daniel to Melzar, whom the Prince of the Eunuchs had set over Da-  
niel, Hananiah, Mishael, and Azariah, 12 Prove thy Servants, I be-  
seech thee, ten days, and let them give us Pulse or the Seeds of the  
Earth to eat, and Water to drink. 13 Then let our Countenances be  
look'd upon before thee, and the Countenance of the Youths that eat  
of the portion of the Kings meat; and as thou seest *we then look,* deal  
with thy servants *for the future.* 14 So He, *viz. Melzar* consented to  
them in this matter, and prov'd them ten days. 15 And at the end of  
ten days their Countenances (*viz. the Countenances of Daniel, Hana-  
niah, Mishael, and Azariah*) appeared Fairer, and they themselves ap-  
pear'd Fatter in flesh, than all the other Youths which did eat the por-  
tion of the Kings meat. 16 Then Melzar took away *likewise for the*  
*future* the portion of their Meat, and the Wine that they should drink,  
and gave them Pulse to eat, and Water to drink.

17 As for these four Youths, *like as they shew'd greater Piety than*  
*the Rest in refusing to defile themselves by eating of the Kings meat, so*  
*by way of Reward for such their greater Piety, God gave them greater*  
Knowledge and Skill in all Learning and Wisdom, *than the Rest of the*  
*Captives that were educated in like manner with them:* and, as Daniel  
was He, that of his Own Piety first purpos'd in his heart, that he would  
not defile himself with the portion of the Kings meat, and then advis'd  
his three Companions to the same; so by way of Reward for this his Emi-  
nent Piety Daniel was made by God still more Eminent than his three  
Companions, inasmuch as he had in a special manner vouchsaf'd unto  
him Understanding in all Visions and Dreams. 18 Now at the end of  
the Days that the King had said, that he should bring them in, then

IV.  
Daniel and his  
three Compa-  
nions excell all  
the Rest; and  
Daniel is pecu-  
liarily vouchsaf'd  
Understanding  
in all Visions  
and Dreams.



## THE LXX. VERSION.

## THE ENGLISH VERS.

γαίν αὐτοὺς, καὶ εἰσήγαγεν αὐτοὺς ὁ ἀρχι-  
αυτοῦ χ<sup>θ</sup> σάτιον Ναβουχοδονόσορ.

19 Καὶ ἐλάλησε μετ' αὐτῶν ὁ βασι-  
λεὺς, καὶ ἔχ' εὗρέθησαν ἐκ πάντων αὐ-  
τῶν ὅμοιοι Δαυὶδ, Αἰαΐα, Μισαήλ,  
καὶ Ἀζαρία· καὶ ἔστησαν ἐνώπιον τοῦ βασι-  
λέως. 20 Καὶ ἐν παντὶ ῥήματι σοφίας  
καὶ ἐπιστήμης, ὃν ἐζητήσῃ πρὸ αὐτῶν  
ὁ βασιλεὺς, εὗρει αὐτοὺς δεκαπλα-  
σίους παρὰ πάντας τοὺς ἐπαυδῶν καὶ  
τοὺς μάγους τοὺς αἰῶνι ἐν πάσῃ τῇ  
βασιλείᾳ αὐτοῦ. 21 Καὶ ἐγένετο Δαυὶδ  
ἕως ἑταῦς ἐνὸς Κύρου τοῦ βασιλέως.

Κεφ. β'. Εἰς τὴν ἑτέραν δούτερον τὴν  
βασιλείαν τὴν Ναβουχοδονόσορ, ἐνυπνιά-  
σθη Ναβουχοδονόσορ ἐνύπνιον, καὶ ἐξέστη  
τὸ πνεῦμα αὐτοῦ, καὶ ὁ ὕπνος αὐτοῦ ἐγένετο  
ἀπ' αὐτοῦ. 2 Καὶ εἶπεν ὁ βασιλεὺς  
καλέσαι τοὺς ἐπαυδῶν, καὶ τοὺς μάγους,  
καὶ τοὺς φαρμακούς, καὶ τοὺς Χαλδαίους,  
τοὺς ἀναγγεῖλαι τῷ βασιλεῖ τὰ ἐνύπνια  
αὐτοῦ, καὶ ἦλθον, καὶ ἔστησαν ἐνώπιον τοῦ  
βασιλέως. 3 Καὶ εἶπεν αὐτοῖς ὁ βα-  
σιλεὺς, τὸ ἐνυπνιάσθη, καὶ ἐξέστη τὸ πνεῦ-  
μα μου, καὶ οὐκ ὤκνησα τὸ ἐνύπνιον. 4 Καὶ  
ἐλάλησαν οἱ Χαλδαῖοι τῷ βασιλεῖ  
Συεσί· Βασιλεῦ, εἰς τοὺς αἰῶνας ζήσῃ.  
οὐ εἶπεν τὸ ἐνύπνιον τοῖς πασίν σου, καὶ  
οὐ δύνασθαι ἀναγγεῖλαι. 5 Απεκρίθη  
ὁ βασιλεὺς καὶ εἶπεν τοῖς Χαλδαίοις·

Prince of the Eunuchs brought  
them in before Nebuchadnezzar.

19 And the King\*discours'd  
with them; and among them  
all were found none like Da-  
niel, Hananiah, Misael, and  
Azariah: \*and they stood be-  
fore the King.

20 And in all matters of  
wisdom and understanding,  
that the King enquir'd of them,  
he found them ten times better  
than all the Magicians and  
Astrologers that were in all his  
Realm.

21 And Daniel continued  
\*unto the first year of king  
Cyrus.

## Chap. II.

\* Now in the second year of  
the reign of Nebuchadnezzar,  
Nebuchadnezzar dream'd  
dreams, \*and his spirit was  
troubled, and his sleep \*went  
from him.

2 Then the King command-  
ed to call the Magicians, and the  
Astrologers, and the Sorcerers,  
and the Chaldeans, for to shew  
the King his dream: \*and they  
came, & stood before the King.

3 And the King said unto  
them, I have dream'd a dream,  
and my Spirit \*is troubled to  
know the dream.

4 Then spake the Chaldeans  
to the King in Syriack: O  
King, live for ever: tell thy  
servants the dream, and we  
will shew the Interpretation.

5 The King answer'd and  
said to the Chaldeans, The

Ο λόγος

the Prince of the Eunuchs brought in *All* them of the Captivity that had been thus educated, before Nebuchadnezzar. 19 And the King discours'd with them; and among them all were found none like Daniel, Hananiah, Mishael, and Azariah; and they therefore stood before the King, *i. e.* were made choice of before the rest to be employ'd at Court about the King. 20 And in all matters of Wisdom and Understanding, that the King enquir'd of them, He found them ten times better than all the Magicians and Astrologers that were in all his Realm. 21 And Daniel continued unto the first year of King Cyrus, and prosper'd in his Reign, as is expressly said in the last verse of Chap. 6, and further appears Chap. 10. 1.

Sect. I. N<sup>o</sup> II.

*Daniel, upon finding out the Dream, which NEBUCHADNEZZAR had forgot, and which the Chaldeans could not find out, and upon interpreting the said Dream, is highly Advanced.*

Chap. II. Now in the Second year of the Reign of Nebuchadnezzar Alone, or after the Death of his Father, (as may be seen in the Chronological Table hereunto belonging, at the year 603 before Christ,) Nebuchadnezzar dreamed dreams, and his Spirit was troubled, and his sleep went from him. 2 Then the King commanded to call the (g) Magicians, and the Astrologers, and the Sorcerers, and the Chaldeans, for to shew the King his dreams: and they came, and stood before the King. 3 And the King said unto them, I have dream'd a Dream, of which I only remember in general that it was of an Extraordinary Nature, but the Particulars of the Dream I have forgot and can't recollect: and my Spirit is troubled, *i. e.* I can't be Easy within my self till I come some way or other, to know the Particulars of the Dream again, and the Meaning of it. 4 Then spake the Chaldeans to the King in that Language which was then call'd by the general name of the Syriack Language, (and which is the same that we now adays call more peculiarly the Chaldee, and is different from what is now adays properly call'd the Syriack.) O King, live, *i. e.* All Happiness attend thee for ever: Tell thy Servants the Dream, and we will shew the Interpretation or Meaning of it. 5 The King answer'd and said to the Chaldeans; The Thing

I.  
The Wise-men of Babylon not being able to find out Nebuchadnezzars Dream, are All order'd to be Slain, and some are actually Slain.

## A N N O T A T I O N S.

(g) Expositors are not agreed how these here denominated by different Names were likewise distinguish'd by their different Arts or Professions. And it being I think impossible to determin the Matter with any certainty, I shall not trouble the Reader or my self about it, especially being of no great Use.

## THE LXX. VERSION.

## THE ENGLISH VERS.

Ο λόγος ἀπ' ἐμοῦ ἀπέστη· ἐὰν τὸ μὴ  
 γνωρίσῃτέ μοι τὸ ἐνύπνιον καὶ τὸ σύγκρισι  
 τὸ αὐτῷ, εἰς ἀπάλειαν ἔσται, καὶ οἱ οἴκοι  
 ὑμῶν ἀφ' ὧν παρήσονται. 6 Εὰν δὲ τὸ  
 εἰπῇτε μοι, καὶ τὸ σύγκρισι αὐτῷ γνωρί-  
 σῃτέ μοι, δώματα καὶ τὸ δῶρεον καὶ πλεονέ-  
 κειαν ἄν λαμβάνετε παρ' ἐμοῦ· πλεονέκεια  
 τὸ ἐνύπνιον καὶ τὸ σύγκρισι αὐτῷ ἀπαγγέ-  
 λαιτέ μοι. 7 Απεκρίθησαν τὸ δεύτερον  
 καὶ εἶπαν, Ο βασιλεὺς εἰπάτω τὸ ἐνύ-  
 πνιον τοῖς παισὶν αὐτοῦ, καὶ τὸ σύγ-  
 κρισι αὐτῷ ἀναγγελεῖται. 8 Ἀπε-  
 κρίθη ὁ βασιλεὺς καὶ εἶπεν, Επ' ἀλη-  
 θείας οἶδα ἐγὼ, ὅτι χαλεπὸν ὑμῖν ἔξαρ-  
 γράζειν· καὶ ὅτι τὸ ἰδεῖν ὅτι ἀπέστη  
 ἀπ' ἐμοῦ τὸ ῥῆμα. 9 Εὰν οὖν τὸ ἐνύ-  
 πνιον μὴ ἀναγγελεῖται μοι, οἶδα ὅτι ῥῆ-  
 μα ψεύδους καὶ διεφθαρμένων συνήθει-  
 ῶν εἰπῇτε ἐν ὀνόματι μου, ἕως ὅτου χαλεπὸν  
 παρήλθῃ. τὸ ἐνύπνιον μὲν εἰπάτε μοι,  
 καὶ γνώσωμαι ὅτι τὸ σύγκρισι τὸ αὐ-  
 τῷ ἀναγγελεῖται μοι. 10 Απεκρί-  
 θησαν οἱ Χαλδαῖοι ἐν ὀνόματι τοῦ βα-  
 σιλέως, καὶ λέγουσιν, Οὐκ ἔστι ἀνθρώπος  
 ὅστις ἔγνω, ὅστις τὸ ῥῆμα τοῦ βασι-  
 λέως τὸ διηγήσεται γνωρίσαι, καὶ ὅτι πᾶς  
 βασιλεὺς μέγας καὶ ἄρχων ῥῆμα τὸ τοῦτο  
 ἔκ ἐπερωτῶν ἐπαποιδόν, μάταιον, καὶ Χαλ-  
 δαῖον. 11 Ὅτι ὁ λόγος, ὃν ὁ βασιλεὺς  
 ἐπερωτᾷ, βαρύν· καὶ ἕτερος ἔκ ἐστιν ὃς

thing is gone from me : if ye  
 \*do not make known unto me  
 the dream \* and the interpreta-  
 tion thereof, ye shall be cut in  
 pieces, and your houses shall  
 be made a dunghill.

6 But if ye shew the dream  
 and the interpretation thereof,  
 ye shall receive of me gifts,  
 and \* a free-gift, and great ho-  
 nour : therefore shew me the  
 dream and the interpretation  
 thereof.

7 They answer'd again, and  
 said, Let the King tell his ser-  
 vants the dream, and we will  
 shew the interpretation of it.

8 The King answered and  
 said, I know of a certainty that  
 ye would gain time, because  
 ye see the thing is gone from  
 me.

9 But if ye do not make  
 known unto me the dream,  
 there is one decree for you :  
 for ye have prepar'd lying and  
 corrupt words to speak before  
 me, till the time be chang'd :  
 therefore tell me the dream,  
 and I shall know that ye can  
 shew me the interpretation  
 thereof.

10 The Chaldeans answer'd  
 before the King and said, There  
 is not a man upon the earth,  
 that can shew the King's mat-  
 ter : therefore there is no King,  
 Lord, nor Ruler, that ask'd  
 such things \* of any magician,  
 or astrologer, or Chaldean.

11 And it is a rare thing  
 that the King requires, and  
 there is no other that can shew

ἀναγγελεῖ



## PARAPHRASE.

is gone from me, *i. e. the Particulars of the Dream I have forgot, and what I want of you, is to find out the said particulars. And I give you to understand aforehand, that if ye do not make known unto me the Dream, and then the Interpretation thereof, ye shall be cut in pieces, and your houses shall be made a Dunghill, or heap of Ruins.* 6 But if ye shew the Dream and the Interpretation thereof, ye shall receive of me *the usual gifts or fees, and besides a Free-gift of a very considerable Value, and great Honour: therefore ye have All the Motives ye can have to shew me the Dream and the Interpretation thereof.* 7 They answer'd again and said, Let the King tell his Servants *what the Dream was, and we will undertake to shew the Interpretation of it.* 8 The King answer'd and said, I know of a Certainty that you would Gain time only: because ye see the thing is gone from me, *i. e. I have forgot the Dream, and yet ye request of me to tell you the Dream, which because I have forgot, I have sent for you to tell me. Wherefore such your Request being manifestly absurd, it appears that it can be made use of by you only to Gain time, in order to provide for your own Safety and to escape the Punishment I threaten you with.* 9 But if ye do not make known unto me the Dream, there is One and the same Decree for you All, *i. e. ye shall All most certainly undergo the Punishment I have decreed against you v. 5. and that Deservedly: for, whereas ye pretend (v. 7.) to shew the Interpretation of the Dream when I have told it you, if ye are not able to Find out and tell me the Dream, I shall thereby have a good Argument to convince me, that neither are you able to shew the True interpretation of the Dream, could I have told it you; but that ye have prepar'd lying and corrupt words to speak before me, till the Time be chang'd, i. e. ye have aforehand consulted together to give me some wrong Interpretation thereof, as denoting such Particulars as shall not come to pass, till the State of Affairs be chang'd, and I put out of Power of Punishing you for such your False Interpretation. In short, the same Power that can enable you to shew me the Interpretation of the Dream, can enable you likewise to shew me the Dream it self: therefore tell me the Dream, and I shall know thereby, that ye can shew me the Interpretation thereof; or else on the other hand if ye cannot shew me the Dream, I shall thereby know, that neither can ye shew me the True Interpretation of the Dream, could I tell it you; and that All your Pretences to interpret Dreams is only meer Cheat and Imposture, and so ye justly deserve the Punishment I have decreed for you.* 10 The Chaldeans answer'd before the King and said, There is not a man upon the earth that can shew the Kings matter, *i. e. the Dream which he has forgot: therefore there is no King, Lord, nor Ruler, that has ever been known at any time to have ask'd such things of any Magician, or Astrologer, or Chaldean.* 11 And it is a rare or most weighty and difficult thing that the King requires; and there is no other that can shew it before

## THE LXX. VERSION.

## THE ENGLISH VERS.

ἀναγγελεῖς αὐτὸν ἐνώπιον τοῦ βασιλέως,  
 ὅτι ἢ θεοὶ, ὧν οὐκ ἐστὶν ἡ κατὰ σάρκα  
 μετὰ πάσης σαρκός. 12 Τότε ὁ βασι-  
 λεὺς ἐν θυμῷ καὶ ὀργῇ εἶπεν ἀπολέ-  
 σαι πάντας τῶν σοφῶν Βαβυλῶν. 13 Καὶ τὸ  
 δόγμα ἐξήλθε, καὶ οἱ σο-  
 φοὶ ἀπεκτείνοντο· καὶ ἐζήτησαν Δα-  
 νιὴλ καὶ τῶν φίλων αὐτοῦ ἀελεῖν.

14 Τότε Δανιὴλ ἀπεκρίθη βυλὴν  
 καὶ γνώμην τῷ ἀρχιμαγείρῳ τῷ βασι-  
 λέως, ὅς ἐξήλθεν ἀναιρεῖν τῶν σοφῶν  
 Βαβυλῶν. 15 Καὶ ἐπισημάνετο  
 αὐτοῦ λέγων, Ἀρχὼν τῷ βασιλέως,  
 ποῦ πῖνος ἐξήλθεν ἡ γνώμη ἡ ἀναι-  
 δής ἐκ προσώπου τοῦ βασιλέως; ἐγνώ-  
 ρισε δὲ τὸ ῥῆμα λέγων τῷ Δανιήλ.  
 16 Καὶ ἐπέσχετο Δανιὴλ, καὶ ἠξίωσεν  
 ἀπὸ τοῦ βασιλέως, ὅπως ἡρόνον δῶ αὐ-  
 τῷ, καὶ ἵ σύγκρισιν αὐτῷ ἀναγγελεῖν τῷ  
 βασιλεῖ. 17 Καὶ ἐπέσχετο Δανιὴλ εἰς  
 τὸν οἶκον αὐτοῦ, καὶ τῷ Αἰσά, καὶ τῷ  
 Ἀζαρία τοῖς φίλοις αὐτοῦ τὸ ῥῆμα  
 ἐγνώρισε. 18 Καὶ οἱ κτηνάρχους ἐζήτην  
 ὅπως τῷ Θεοῦ τῶν ἑταίρων ὑπὲρ τῶν  
 μυστηρίων τέτῃ, ὅπως ἂν μὴ ἀπό-  
 λωσιν Δανιὴλ καὶ οἱ φίλοι αὐτοῦ μετὰ  
 τῶν ὀπιλοίπων σοφῶν Βαβυλῶν. 19 Τότε  
 τῷ Δανιήλ ἐν ὁράματι ἐ-  
 νυκτὸς τὸ μυστήριον ἀπεκαλύφθη· καὶ  
 ἐκύβησε τὸν Θεὸν ὁ ἑταῖρος Δανιήλ,

it before the King, except the  
 gods, whose dwelling is not  
 with flesh.

12 For this cause the King  
 was angry, and very furious,  
 and commanded to destroy all  
 the wise-men of Babylon.

13 And the decree went  
 forth, \* and the wise-men were  
 slain: and they sought Daniel  
 and his \* Companions to be  
 slain.

14 Then Daniel answer'd  
 with counsel and wisdom to  
 Arioch the Captain of the  
 King's guard, who was gone  
 forth to slay the wise-men of  
 Babylon.

15 He answer'd and said to  
 Arioch the King's Captain,  
 Why is the decree so hasty  
 from the King? Then Arioch  
 made the thing known to Da-  
 niel.

16 Then Daniel went in,  
 and desir'd of the King that he  
 would give him time, and that  
 he would shew the King the  
 interpretation.

17 Then Daniel went to  
 his house, and made the thing  
 known to Hananiah, Mishael,  
 and Azariah his companions:

18 That they \*might desire  
 mercies of the God of heaven  
 concerning this secret; that Da-  
 niel and his companions \*might  
 not perish with the rest of the  
 wise-men of Babylon.

19 Then was the secret re-  
 veal'd unto Daniel in a night-  
 vision: then Daniel blessed the  
 God of heaven.

## PARAPHRASE.

fore the King, except the Gods whose dwelling is not with flesh. 12 For this cause the King was angry and very furious, and commanded to destroy all the Wisemen of Babylon. 13 And the Decree went forth, and the Wisemen *that had come to Court upon being sent for, and that could be presently found, (b)* were slain accordingly: and they sought Daniel and his *three* Companions to be slain *likewise*.

14 Then Daniel answer'd with counsel and wisdom to Arioch the Captain of the King's guard, who was gone forth to slay the Wise-men of Babylon: 15 He answer'd and said to Arioch the King's Captain, Why is the Decree so hasty or severe from the King? Then Arioch made the thing known to Daniel. 16 Then Daniel went in, and desir'd of the King that he would give him Time, and that he would *undertake to shew the King both the Dream and the Interpretation*. 17 Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah his Companions, 18 *in order that they might join with him to desire Mercies of the God of heaven concerning this Secret, that Daniel and his Companions might not perish with the rest of the Wise-men of Babylon*. 19 Then was the Secret reveal'd unto Daniel in a night-vision: then Daniel blessed the God of Heaven.

20 Daniel

II.  
Daniel undertakes to find out the Dream, and has it reveal'd to him by God.

## ANNOTATIONS.

(b) So the Original וְחָכְמֵי מִיָּא מְחֻקְטָלִין and likewise the Greek Version, Καὶ οἱ σοφοὶ ἀπὸ τῶν βασιλέων and the Vulg. Latin, *Sapientes interficiebantur*; and so the Syriack Version. Notwithstanding all which our Translators render it, *That the Wise-men SHOULD be slain*; not as they ought according to the Original and Concurrence of the Old Versions aforementioned, *And the Wise-men WERE slain*. The Reason whereof seems to be, because it is said afterwards v. 24. that *Daniel went in unto Arioch, whom the King had order'd to destroy the Wise-men of Babylon, — and said unto Him; Destroy not the Wise-men of Babylon*; and again v. 48. it is said, *that the King made Daniel --- Chief of the Governours over All the Wise-men of Babylon*. Now if the *Wise-men WERE actually slain*, afore Daniel went in unto Arioch, it seems to have appear'd Absurd to our Translators, that Daniel should request that *They SHOULD NOT be slain or destroy'd*, and that the King should make Daniel *the Chief of their Governours*. But it is to be observ'd, that, altho' it is said v. 12. that *the King commanded to destroy ALL the Wise-men of Babylon*, yet it is not said v. 13. that they *were ALL slain*, but only that *THE WISE-MEN were slain*, that is, *Such of Them as were at hand*; and that the Expression is so to be understood, is evident from the Clause immediately following in the same Verse, viz. *And they sought Daniel and his Companions to be slain*. Upon the Whole therefore it appears, that there is no Reason why the Original Text should not be kept close to in our English Version as well as in the Old Versions, except the Arabick which renders the words much after the same manner as our English Version, and without doubt for the like ill-grounded Reason.

(i) Our



## THE LXX. VERSION.

## THE ENGLISH VERS.

20 ἔειπεν· Εἴη τὸ ὄνομα ὃ Θεῷ εὐ-  
λογημένοι ἀπὸ τοῦ αἰῶνος, καὶ ἕως τοῦ  
αἰῶνος, ὅτι ἡ σοφία καὶ ἡ σωείσις † καὶ  
ἡ ἰσχὺς αὐτοῦ ὅτι· 21 Καὶ αὐτὸς ἀλ-  
λοιοῖ χρόνους καὶ χρόνους, καθιστᾷ βασι-  
λεῖς καὶ μεθιστᾷ, δίδως σοφίαν τοῖς σο-  
φοῖς, καὶ φρονήσει τοῖς ἐδόδοι σωείσιν·  
22 Αὐτὸς ἀποκαλύπτει βαθεῖα καὶ ἀπό-  
κρυφα, γινώσκων τὰ ἐν τῇ σκοτίᾳ, καὶ  
τὸ φῶς μετ' αὐτοῦ ἐστίν· 23 Σοὶ ὁ Θεὸς  
πάντων πατέρων μὲν, ἱσομολογῶμεν καὶ  
αἰνῶν, ὅτι σοφίαν καὶ δυνάμιν † ἔδωχάς  
μοι, καὶ † ἐγνώρισάς μοι ἃ ἠξιώσα-  
μεν ᾧ ὄνομα σου, καὶ τὸ ὄραμα ὃ βασι-  
λέως ἐγνώρισάς μοι.

24 Καὶ ἦλθε Δαυὶδ ὡς Ἀριώχ,  
ὃν κατέστησεν ὁ βασιλεὺς ἀπολέσαι τοὺς  
σοφούς Βαβυλωνίων, καὶ εἶπεν αὐτῷ·  
Τὸς σοφούς Βαβυλωνίους μὴ ἀπολέσῃς,  
εἰσάγαγε δέ με ἐνώπιον τοῦ βασι-  
λέως, αἱ τῶν σύγκρισιν τῷ βασιλεῖ  
ἀναγγελάτω. 25 Τότε Ἀριώχ ἐν αὐ-  
τῷ εἰσήγαγε τὸν Δαυὶδ ἐνώπιον τοῦ  
βασιλέως, καὶ εἶπεν αὐτῷ· Εὗρηκα ἄν-  
δρα ἐκ τῶν υἱῶν τῆς αἰχμαλωσίας  
τῆς Ἰουδαίας, ὅστις τὸ σύγκριμα τῷ  
βασιλεῖ ἀναγγελάτω. 26 Καὶ ἀπεκρί-  
θη ὁ βασιλεὺς, καὶ εἶπε τῷ Δαυὶδ,  
(ὃ τὸ ὄνομα Βελτσαζζαρ·) Εἰ δυνάσκει  
μοι ἀναγγεῖλαι τὸ ἐνύπνιον † ὃ ἴδον,

20 Daniel answer'd & said,  
Blessed be the Name of God  
for ever and ever: for wisdom  
and might are his.

21 And he changes the times  
and the seasons: he removes  
kings, and sets up kings: he  
gives wisdom unto the wise;  
and knowledge to them that  
know understanding.

22 He reveals the deep and  
secret things: he knows what  
is in the darkness, and the light  
dwells with him;

23 I thank thee, and praise  
thee O thou God of my Fa-  
thers, \* because thou hast given  
me wisdom and might, and hast  
made known unto me now  
what we desir'd of thee: for  
thou hast made known unto us  
the kings matter.

24 Therefore Daniel went  
unto Arioch, whom the King  
had \* appointed to destroy the  
wise-men of Babylon: He went  
and said thus unto him, De-  
stroy not the wise-men of Ba-  
bylon: bring me in before the  
king, and I will shew unto the  
king the interpretation.

25 Then Arioch brought in  
Daniel before the king in haste,  
and said thus unto him: I have  
found a man of the captives of  
Judah, that will make known  
unto the king the interpreta-  
tion.

26 The King answer'd and  
said to Daniel, (whose name  
was Belshazzar:) Art thou  
able to make known unto me  
the dream which I have seen,

καὶ

## THE LXX. VERSION.

## THE ENGLISH VERS.

καὶ πρὸ σὺγκεισιν αὐτῷ; 27 Καὶ ἀπεκρίθη Δανιὴλ ἐνώπιον τῷ βασι-  
λέως, ὃς εἶπε. Τὸ μυστήριον, ὃ ὁ βα-  
σιλεὺς ἐπερωτᾷ, οὐκ ἔστι σοφῶν μά-  
γων, ἐπασιδῶν, γαζαρηνῶν ἀναγγέ-  
λαι τῷ βασιλεῖ. 28 Ἄλλ' ἔστι Θεὸς  
ὃς ὑραίνῃ ἀποκαλύπτει μυστήρια,

and the interpretation thereof?

27 Daniel answer'd in the  
presence of the King, and said,  
The Secret which the King has  
demanded, cannot the wise-  
men, the astrologers, the magi-  
cians, the soothsayers shew un-  
to the king:

28 But there is a God in  
heaven, that reveals secrets,

καὶ

## P A R A P H R A S E.

20 Daniel answer'd and said, Bleffed be the Name of God for ever and  
ever; for Wisdom and Might are His; 21 And he changes the Times  
and the Seasons, *i. e.* He disposes the Affairs of this World as seems good  
to him: He removes Kings and sets up Kings: He gives Wisdom unto  
the Wise, and Knowledge to them that know Understanding. 22 He  
reveals the Deep and Secret things: He knows what is in the Darkness,  
and the Light dwells with him. 23 I thank thee and praise thee, O  
thou God of my Fathers, because thou hast given me Wisdom and  
Might, *or Ability to know this Secret*, and hast made known unto me  
now what we, *viz. I Daniel with my three Companions*, desir'd of thee:  
for thou hast made known unto us the Kings matter *or Dream*.

24 Therefore Daniel went in unto Arioch, whom the King had ap-  
pointed to destroy the Wise-men of Babylon: he went in, and said thus  
unto him, Destroy not *any more of the Wise-men of Babylon than what  
are already destroy'd*: bring me in before the King, and I will shew unto  
the King *the Dream which he forgot, and the interpretation thereof*.  
25 Then Arioch brought in Daniel before the King in haste, and said thus  
unto him: I have found a Man of the Captives of Judah, that will make  
known unto the King *his Dream and the Interpretation thereof*. 26 The  
King answer'd and said to Daniel, whose name was Belteshazzar, *i. e.*  
*who had the name Belteshazzar given him (ch. i. 7.) by the Prince of the  
Eunuchs at his first being brought to Babylon, and by which Name the  
King is here to be understood to call him, when he spake to him*: Art thou  
able to make known unto me the Dream which I have seen, and the In-  
terpretation thereof? 27 Daniel answer'd in the presence of the King,  
& said, The Secret which the King has demanded, cannot the Wise-men,  
the Astrologers, the Magicians, the Soothsayers shew unto the King,  
*forasmuch as they receive not the Skill they pretend to, from the GOD  
which caus'd the King to have his Dream*. 28 But there is a God in  
heaven that alone revealeth Secrets *or can make known things to come*

## III.

Daniel stops the  
Killing of any  
more of the Wise-  
men and is  
brought in unto  
the King, and  
acquaints him  
that God had re-  
veal'd the King's  
Dream to him.

## THE LXX. VERSION.

## THE ENGLISH VERS.

καὶ ἐγνώρισε τῷ βασιλεῖ Ναβουχοδ-  
νόσορ, ἃ δὲ γενέσθαι ἐπ' ἐσχάτων τῶν  
ἡμερῶν. Τὸ ἐνύπνιον σου, καὶ αἱ ὁράσεις  
τῆς κεφαλῆς σου ὅτι τῆς κοίτης σου, τῷ τὸ  
'ἔστι. 29 (Σὺ, βασιλεῦ. † οἱ ἀφ' ὧν  
λογισμοὶ σου ὅτι τῆς κοίτης σου ἀνέβησαν,  
τί δὲ γενέσθαι μὲν τῶντα. καὶ ὁ ἀποκα-  
λύπτων μυστήρια ἐγνώρισέ σοι ἃ δὲ γε-  
νέσθαι. 30 Καὶ ἐμοὶ † ἔκ ἐν σοφίᾳ τῇ  
ἔσθαι ἐν ἐμοὶ ὡς πᾶσι τῶν ζῶντων  
τὸ μυστήριον † τῷ τὸ ἀπεκαλύφθη, ἀλλ'  
ἐνεκεν τῷ πλὴν σύγκρισαι τῷ βασιλεῖ  
γινώσκω, ἵνα τῶν ἀφ' ὧν λογισμῶν τῆς  
καρδίας σου γινώσκω.)

31 Σὺ, βασιλεῦ, ἐθεώρεις, καὶ ἰδὼν  
εἰκὼν μίαν, μεγάλην ἢ εἰκὼν ἐκαίνην, καὶ ἡ  
† ὁρόσσωψις αὐτῆς ὑπερφερὴς, ἐστῶσα  
πρὸ προσώπου σου, καὶ ἡ ὄρασις αὐτῆς  
φοβερά. 32 † Ἡ εἰκὼν, ἥς ἡ κεφαλὴ  
χρυσὴ † χρυσεύς, αἱ χεῖρες καὶ τὸ στήθος  
καὶ οἱ βραχίονες αὐτῆς ἀργυροὶ, ἡ κοιλία  
καὶ οἱ μηροὶ χαλκοί, 33 αἱ κνήμαι σι-  
δηρεῖ, οἱ πόδες, μέρος μὲν τι σιδηροῦ,  
† μέρος δὲ τι ὀσπρίων. 34 Εθεώρεις  
ὥς ὅτι ἀπεχάρθη λίθος ἔξ ὅρου ἀνὰ  
χειρῶν, καὶ ἐπάταξε τὴν εἰκόνα ὅτι τῶν πό-  
δας τῶν σιδηρῶν καὶ ὀσπρίων, καὶ ἐλέ-  
πυνεν αὐτὰς εἰς τέλος. 35 Τότε ἐλε-  
πύνθη εἰσάπαξ † ὁ σίδηρος, ὁ ὀσπρίων,  
ὁ χαλκός, ὁ ἀργυρός, ὁ χρυσεύς. καὶ † ἐγένετο

and has \* made known to the King Nebuchadnezzar, what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed are these:

29 (As for thee, O King, thy thoughts came into thy \* heart upon thy bed, what should come to pass hereafter: and he that reveals secrets, has \* made known unto thee what shall come to pass.)

30 \* And as for me, this secret is not reveal'd to me for any wisdom that I have more than any living, but \* that the interpretation may be made known to the King, and that thou mightst know the thoughts of thy heart.)

31 Thou, O King, sawest, and behold, a great Image: this great Image whose bright-ness was excellent, stood be-fore thee, and the form there-of was terrible.

32 This Image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

33 His legs of iron; his feet part of iron, and part of clay.

34 Thou sawest till that a Stone was cut out without hands, which smote the Image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold broken to pieces to-gether, and became like the



## PARAPHRASE

to pass, and who accordingly (i) hath made known, i. e. hath design'd by this Dream and the Interpretation thereof to make known to the King Nebuchadnezzar, what shall be in the Latter days, i. e. in all the several Ages to come, and especially in That which is most properly denoted by the Latter or Last Age or Days of the World, viz. the Days of the Messiah and of his Kingdom. Thy Dream then, and the Visions which thou hadst, not with thy Eyes when awake, but in that Faculty of thy Head which is call'd the Phantasy or Imagination, as thou layst asleep upon thy Bed, are these: (29 As for thee, O King, I say again, those thy Thoughts, which came into thy Heart, (as v. 30.) by means of the Vision or Dream which thou hadst in thy Sleep upon thy Bed, were design'd to shew unto thee what should come to pass hereafter; and He that alone reveals such Secrets of Futurity, has thereby made known unto Thee what shall come to pass: 30 but as for me, this Secret is not reveal'd to me, for any Wisdom that I have of my self more than any others living, but that the Interpretation of the said Visions or Dream may be made known to the King, and that thou mayst know what is the meaning of the thoughts of thy Heart in the said Dream: This being premis'd, I proceed to tell the King the Particulars of his Dream, and the meaning thereof.)

31 Thou, O King, sawest in thy Dream, and behold, a great Image. This great Image, whose Brightness was excellent, stood before thee, and the Form thereof was terrible. 32 This Image's Head was of fine Gold; his Breast and his Arms, of Silver; his Belly and his Thighs of Brass; 33 his Legs of Iron; his Feet, part of Iron and part of Clay. 34 Thou sawest this Image to continue, till that a Stone was cut out (k) of a Mountain without Hands, which smote the Image upon his Feet that were of Iron and Clay, and brake them to pieces. 35 When the Stone had thus smote the Image, then was the Iron, the Clay, the Brass, the Silver, and the Gold broken to peices together, and became like

IV.  
Daniel tells the  
King the Dream.

## ANNOTATIONS.

(i) Our Translators, tho' they here render the Original by *Makes known*, yet have given notice themselves in the Margin, that it should be render'd strictly, *Hath made known*. Now the Reason why they did not choose to render it so, seems to be this, because the Interpretation of the Dream was not yet made known to the King. But then it is to be observ'd, that God may be said even then to have made known what was to be in the Latter days, forasmuch as He had then done that which was to be the Means of making the King know the same.

(k) Compare v. 45. The Greek Version has here express'd it thus.

C 2 (l) Con-

## THE LXX. VERSION. THE ENGLISH VERS.

νοντο ὡσεὶ κονιορτοὺς ἀπὸ ἁλῶνος θιρινῆς.  
καὶ ἐξῆρκεν αὐτοὺς τὸ πλῆθος τῷ πνεύματι,  
καὶ τόπος οὐκ εὗρέθη αὐτοῖς. καὶ ὁ λίθος  
ὁ πατάξας τὴν εἰκόνα, ἐγενήθη ὄρος μέ-  
γα, καὶ ἐπλήρωσε πᾶς τὴν γῆν. 36 Τῷ-  
τὸ ὅτι τὸ εἰδέναι, καὶ τὸ σύγκρισιν αὐτῷ  
ἐρῶμεν ἐνώπιον τοῦ βασιλέως.

37 Σὺ, βασιλεῦ, βασιλεὺς βασι-  
λέων, ὃ ὁ Θεὸς τῷ ἔχοντι βασιλείαν  
ἰσχυρὰ καὶ κραταίαν καὶ ἔντιμον ἔδω-  
κεν. 38 ἐν παντί τόπῳ ὅπου κατε-  
κοῦσιν οἱ υἱοὶ τῶν ἀνθρώπων. θηρία  
τῆς ἀγροῦ, καὶ πετεινὰ τῆς ἀγροῦ, καὶ  
ἰχθύες τῆς θαλάσσης ἔδωκεν ἐν τῇ  
χειρί σου, καὶ κατέστησέ σε Κύριον  
πάντων. Σὺ εἶ ἡ κεφαλὴ ἡ χρυ-  
σῆ. 39 Καὶ ὀπίσω σου ἀναστήσεται  
βασιλεία ἐπὶ σε ἥτις σου. καὶ βα-  
σιλεία τρίτη, ἥτις ἐπὶ τῇ ἡμέρᾳ  
καὶ ἡ κυριεύσει πάσης τῆς γῆς. 40 καὶ  
βασιλεία τέταρτη ἥτις ἐστὶν ἰσχυρὰ ὡς  
σίδηρος. ὃν τρόπον ὁ σίδηρος λε-  
πιῦναι καὶ δαμάζει πάντα, οὕτως  
πάντα λεπιῦναι καὶ τὸ δαμάσει.

chaff of the summer threshing-  
floors, and the wind carried  
them away, \* and no place was  
found for them: and the stone,  
that smote the Image became  
a great mountain, and fill'd the  
whole earth.

36 This is the dream; and  
we will tell the interpretation  
thereof before the King.

37 Thou, O King, art a  
king of kings: for the God of  
heaven has given thee a king-  
dom, power, and strength, and  
glory.

38 And wheresoever the  
children of men dwell, the  
beasts of the field and the fowls  
of the heaven has he given in-  
to thy hand, and has made thee  
ruler over them all: thou art  
this head of gold.

39 And after thee shall arise  
another kingdom inferior to  
thee; and another third king-  
dom of brass, which shall bear  
rule over all the world.

40 And the fourth king-  
dom shall be strong as iron,  
forasmuch as iron breaks in  
pieces and subdues all things:  
and as iron that breaks all these,  
shall it break in pieces and  
bruise.

41 Καὶ

## ANNOTATIONS.

(1) Concerning the great Purport or Design of this Dream, see the *Discourse*  
before the *four Tables* hereunto belonging.

(m) In what sense *Nebuchadnezzar* is here said to be *Ruler over All the Chil-  
dren of Men*, may be learn'd from chap. 5. 19. And hence we may learn, how  
the *Roman Empire* came to be styl'd *All the World*, as *Luke* 2. 1. &c. For it  
hence appears that this lofty way of speaking was in use in the Times of the  
*First Empire*; and it is not to be doubted, but together with the *Imperial Power*  
and *Dominion*, the said lofty *Style* came from the *Babylonians* to the *Persians*,  
and from them to the *Greeks*, and so to the *Romans*.

(n) Compare

## PARAPHRASE.

like the Chaff of the Summer threshing-floors, and the Wind carried them away, and no place was found for them: and the Stone that smote the Image, became *it self* a Great Mountain, and fill'd the whole earth. 36 This (1) is the Dream, *which the King had*; and we will now proceed to tell the Interpretation thereof before the King.

37 Thou, O King, art a King of Kings: for the God of heaven has given thee a Kingdom of Power and Strength and Glory. 38 And where soever the Children of Men dwell, the Beasts of the field and the Fowls of heaven has he given into thy hand, and has made thee Ruler over them (m) All, *i. e. Thou art the Emperour or Chief Sovereign of the Now known World: Thou (or which comes to the same, the Kingdom of Babylon, whereof thou art King) art represented by this Head of Gold, which the Image seem'd in thy Dream to have.* 39 And after Thee in no long time shall an End be put to the Babylonian Kingdom, and there shall arise another Kingdom, *viz. of the Medes and Persians, which is represented by the (n) Breasts and Arms of Silver which the Image had: for as Silver, tho' it be a Rich metal, yet is inferior to Gold; so the Kingdom of the Medes and Persians, tho' it shall be Powerfull and Great, yet shall it be inferior to the Present Babylonish Kingdom, or which is the same, its Kings shall be inferior to Thee: And after this in its appointed Time the Kingdom of the Medes and Persians shall come to an End, and there shall arise another third Kingdom, viz. of the Greeks, which is represented in the Image by its Belly and Thighs of Brass, and which, tho' it shall be inferior to the Kingdom of the Medes and Persians in Riches, as Brass is inferior to Silver, yet it shall not be inferior thereto in Power and extent of Dominion, but even like as do's the Kingdom of Babylon at present, so then shall the Kingdom of the Greeks bear Rule over All the Earth, i. e. shall be the Imperial or Sovereign Kingdom in the Then known World.* 40 And there shall arise another, which will be the fourth Kingdom in order, *viz. that of the Romans, and which is represented in the Image by the Legs of Iron, because it shall be Strong as Iron; forasmuch as Iron breaks in pieces and subdues all other things, particularly the foremention'd Metals of Gold, Silver, and Brass: and as it is Iron that breaks all these foremention'd Metals, so shall it, viz. the Kingdom of the Romans break in pieces and bruise, i. e. subdue (o) the Kingdom of the Greeks and thereby in effect the two former Kingdoms also*

V.  
Daniel interprets  
the said Dream.

## ANNOTATIONS.

(n) Compare Chap. 8.v. 3, 20. Namely as the Medo-Persian Kingdom is here represented by two Arms of the same Breast, so it is there by the two Horns of the same Ram.

(o) Accordingly the Greek Version repeats *subdue* twice, referring it, as in the first place where it is spoken of Iron, to All the several other Metals aforemention'd, viz. Gold, Silver, and Brass; so in the last Clause where it is spoken of the Fourth Kingdom, to All the three foregoing Kingdoms. And so do All the other Ancient Versions.

(p) It



## THE LXX. VERSION.

## THE ENGLISH VERS.

41 Καὶ ὅπ' εἶδες τὰς πόδας, καὶ τὰς  
δακτύλους, μέρος μὲν π' ὀστράκινον † κε-  
ραμῖς, μέρος δὲ π' σιδηρῶν, βασιλεία  
διηρημένη ἔσται, καὶ ἀπὸ τ' ῥίζης τ' σιδηρᾶς  
ἔσται ἐν αὐτῇ, ὃν τρόπον εἶδες τ' σίδηρον  
ἀναμεμιγμένον πρὸ ὀστράκω. 42 Καὶ οἱ  
δακτύλοι τ' πόδων, μέρος μὲν π' σιδηρῶν,  
μέρος δὲ π' ὀστράκινον, μέρος π' τ' βασι-  
λείας ἔσται ἰσχυρόν, καὶ † ἀπ' αὐτῆς ἔσται  
συντριβόμενοι. 43 Ὅπ' εἶδες τ' σίδηρον  
ἀναμεμιγμένον πρὸ ὀστράκω, συμμιγῆς  
ἔσονται ἐν ἀπέρματι ἀνθρώπων, καὶ ἔκ' ἔσονται  
† ὁσπολλώμενος ἕως μὲν τέττα, καθὼς  
ὁ σίδηρος ἔκ' ἀναμίγνυται μὲν τ' ὀστράκω.  
44 Καὶ ἐν ταῖς ἡμέραις τ' βασιλείων  
ἐκείνων, ἀναστήσῃ ὁ Θεὸς ἕν ἕνα βασι-  
λείαν, ἥτις εἰς τὰς αἰῶνας ἔσται διαφθα-  
ρήσει, καὶ ἡ βασιλεία αὐτῆς λαῶν ἑτέρων ἔκ'  
ἐπιλειφθήσεται. λεπυνεῖται καὶ λικμήσεται

41 And whereas thou sawest  
the feet and toes, part of pot-  
ters clay, and part of iron, the  
kingdom shall be divided: but  
there shall be in it of the  
strength of the iron, \* in like  
manner as thou sawest the iron  
mixt with miry clay.

42 And as the toes of the  
feet were part of iron and part  
of clay; so the kingdom shall  
be partly strong, and partly  
broken.

43 And whereas thou sawest  
iron mixt with miry clay, they  
shall mingle themselves with  
the seed of men: but they  
shall not cleave one to another,  
even as iron is not mixed with  
clay.

44 And in the days of these  
kings shall the God of heaven  
set up a kingdom, which shall  
never be destroy'd; and the  
kingdom shall not be left to  
\* another people: but it shall  
break in peices, and consume

πάσας

## ANNOTATIONS.

(p) It is highly probable that the *Division* here foretold did denote *That* of the *Roman Empire* into the *Eastern* and *Western Empire*.

(q) For it is obvious that what is call'd in the beginning of the Verse *Potter's Clay*, the same is here call'd *Miry Clay*, as also v. 43. And from this last verse may be infer'd (I think) the Reason why it is so distinctly specified that it was *Potter's Clay*, viz. because thereby was to be denoted the *Kings of the Ten Kingdoms mingling themselves with the Seed of Men*, or marrying into one another's Families. For from such Marriages was to arise the *Procreation of Children*, which might be very fitly represented by the *making of Vessels* out of *Potter's clay*; as well as the said *Families not cleaving together in Friendship* was fitly represented by *Iron not cleaving to clay*, tho' mix'd together.

(r) It is highly probable that the *Toes* in this *Image* do answer to the *Ten Hornes* of the *Fourth Beast* ch. 7. 7. and with the *Ten Hornes* of the *Beast* whereon the *Woman* sat *Revel.* 17. 3, &c. And also that the *Broken* part of this Kingdom do's denote the State of the *Western Empire*, after it was *broken* or *destroy'd*.

(s) Since this *Kingdom* can't with any Colour of Reason be understood of any other than the *Kingdom of Christ* or the *Gospel*; and since it is Undeniable, that the

## PARAPHRASE.

also (viz. of the Medo-Perſian and Babylonian) represented by the three foremention'd Metals. 41 But it is to be obſerv'd that this fourth Kingdom, or the Kingdom of the Romans was represented in the Image, not only by the Legs of Iron, but also by the Feet part of Iron and part of Clay. And the meaning thereof is this: Whereas the Legs, which in their natural ſituation is Above the Feet, was of Iron, thereby is denoted that the Roman Kingdom, during the Former part thereof, ſhall be very Strong and Powerfull; but whereas thou ſaweſt the Feet and Toes, part of potters Clay and part of Iron, hereby is denoted that the Kingdom of the Romans in its Latter times ſhall be divided (p) into two conſtituent part, and altho' One of the ſaid parts ſhall be brittle as Clay, yet by means of the other conſtituent and ſtronger part there ſhall be ſtill in it, viz. the ſaid Kingdom ſomewhat of the ſtrength of the Iron, in like manner as thou ſaweſt the Iron mix'd with miry (q) or potters Clay. 42 And as the Toes of the Feet were part of Iron and part of Clay; ſo the fourth Kingdom, in the very Laſt time of it denoted by the Toes which are the Laſt or Extreame parts of the Feet ſhall be further divided into Ten (r) kingdoms anſwerable to the number of Toes on both feet, and theſe ſhall be partly ſtrong, and partly broken or brittle. 43 And whereas thou ſaweſt Iron mixt with (q) miry clay, i. e. ſuch Clay as Potters make uſe of to make their earthen Veſſels, thereby is denoted that they, i. e. the Kings of the ſaid Ten Kingdoms ſhall mingle themſelves with the Seed of Men or by Marriage; the Weaker Propoſing to ſtrengthen themſelves by marrying into the Families of the Stronger: but they ſhall not do ſo thereby, forasmuch as notwithstanding their Inter-marriages they ſhall not cleave one to another, even as Iron is not to be ſo mix'd with Clay, as to make one cleave to the other. 44 And in the days of one of theſe four Kings or Kingdoms thus represented by the ſeveral parts and metals of the Image, viz. in the days of the Roman or Fourth Kingdom or Empire, ſhall the God of Heaven ſet up a (s) Kingdom, viz. (s) the Kingdom of Chriſt or the Goſpel, which ſhall never be deſtroy'd, as ſhall all the four other Kingdoms aforemention'd: and his Kingdom ſhall not be left to another People, i. e. it ſhall not be tranſlated from One People to Another, as were the four other Kingdoms; but it ſhall break in pieces and conſume (f) All theſe other four Kingdoms,  
namely

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the ſaid Kingdom of Chriſt was Set up in the Days of the Roman Kingdom; it is to be wonder'd at, how any Perſon of common Underſtanding could miſtake the meaning of this Text, or go about to aſſign the Setting up of this Kingdom, to any other Time, than that of the Roman Kingdom.

(f) It is obvious to enquire, how the Kingdom of God here ſpoken of can be ſaid to break in pieces and to conſume ALL theſe (other four) Kingdoms, when the Three former of them had been ended Long afore the ſaid Kingdom of God was begun to be ſo much as ſet up. The ſeveral Solutions to which Query ſee in

## THE LXX. VERSION.

## THE ENGLISH VERS.

πάσας τὰς βασιλείας, καὶ αὕτη ἀναστή-  
σεται εἰς τὴν αἰῶνα, 45 ὃν πρόπον  
εἶδες, ὅτι ἀπὸ ὅρας ἐτμήθη λίθος ἄνευ  
χειρῶν, καὶ ἐλέπινε τὸ ὄρακον, τὸν  
σίδηρον, τὸν χαλκόν, τὸν ἱερὸν. Ὁ  
Θεὸς ὁ μέγας ἐγινώκει τὸ βασιλεῖ,  
καὶ δὲ γενέσθαι μετὰ ταῦτα. καὶ ἀλη-  
θινὸν τὸ οὐύπνιον, καὶ πιστὴ ἡ σύγ-  
κρισις αὐτοῦ.

46 Τότε ὁ βασιλεὺς Ναβουχοδδ-  
νόσορ ἔπεσεν ὅπῃ ὀρόσωπον, καὶ τὸ Δα-  
νιὴλ ὀροσεκύνησε, καὶ ἔμανα αὐτὸν καὶ εὐω-  
δίας εἶπε ἀπείσθαι αὐτῷ. 47 Καὶ ἀπὸ  
κριθεὶς ὁ βασιλεὺς εἶπε τῷ Δανιὴλ,  
Ἐπ' ἀληθείας ὁ Θεὸς ὑμῶν, αὐτὸς ὅστις  
Θεὸς θεῶν, καὶ Κύριος τῶν βασιλείων,  
ὁ ἀποκαλύπτων μυστήρια, ὅτι ἐδυνή-  
θης ἀποκαλύψαι τὸ μυστήριον τούτο. 48  
Καὶ ἐμεγάλυνεν ὁ βασιλεὺς τὸν Δα-  
νιὴλ, καὶ δόματα ἔδωκεν αὐτῷ καὶ μεγάλα  
ἔδωκεν αὐτῷ, καὶ ἡγετέησεν αὐτὸν ὅπῃ  
πάντης χώρας Βαβυλωνίως, καὶ ἀρχιεῖσα σα-  
τραπῶν ἔπῃ πάντας τὰς σοφὰς Βα-  
βυλωνίως. 49 Καὶ Δανιὴλ ἡγήσατο  
ὡς βασιλεὺς, καὶ ἡγετέησεν ὅπῃ

all these kingdoms, and it shall  
stand for ever;

45 \* In like manner as thou  
sawest that the stone was cut  
out of the mountain without  
hands; and that it broke in  
pieces the iron, the brass, the  
clay, the silver, and the gold.  
Thus the great God has made  
known to the King, what shall  
come to pass hereafter, and the  
dream is certain, and the inter-  
pretation thereof true.

46 Then the king Nebu-  
chadnezzar fell upon his face,  
and worship'd Daniel, and  
commanded that they should  
offer an oblation and sweet  
odours unto him.

47 The King answer'd unto  
Daniel and said, Of a truth it  
is that your God is a God of  
gods, and a Lord of kings,  
and a revealer of secrets, see-  
ing thou couldst reveal this  
secret.

48 Then the King made  
Daniel a great man, and gave  
him many great gifts, and made  
him ruler over the whole pro-  
vince of Babylon, and chief  
of the governors over all the  
wise-men of Babylon.

49 Then Daniel requested  
of the king, and he set Sha-

τα

## A N N O T A T I O N S.

in the *Discourse* before the *four Tables* relating to the said Four Kingdoms, and the Kingdom of God or Christ. The Sum or Substance of that which seems to me to be the Best Solution, is contain'd in the Paraphrase on this very place.

(1) Concerning the *Two different States* of the Kingdom of Christ, *One* denoted by the *Stone* here mention'd, the *Other* denoted by the *Stones* becoming a *Mountain*, see likewise in the foremention'd *Discourse* before the *four Tables* relating to the Kingdoms mention'd in this Vision.

(u) As



## PARAPHRASE.

namely not only by putting an End to All false Worship or Religion, which shall be in the Countries that made up the said four Kingdoms, but also by making All the said Countries subject to Christ and his Saints as his Vice-gerents, even in respect of the Civil Jurisdiction and Sovereignty thereof; and it self, viz the Kingdom thus set up by GOD shall stand for ever; 45 in like manner as thou sawest that the (t) Stone denoting this Kingdom of Christ was cut out of a Mountain, (this Mountain denoting the Irresistibleness of the Divine Power to which the Kingdom of Christ ow'd its Rise and Increase) without hands, i. e. without any Earthly means; and that it brake in pieces the Iron, the Brass, the Clay, the Silver and the Gold representing all the four Gentile Kingdoms, by smiting the Image upon his Feet denoting the Roman Kingdom in its Latter time; and thereupon became a Great Mountain it self so as to fill the Earth. Thus the great God has made known to the King, what, i. e. All the great Revolutions of Empire and Dominion, which shall come to pass hereafter, i. e. after this present time in all the several succeeding Ages of the World; and the Dream is certain as to the coming to pass of the several Events that are foretold thereby, and the Interpretation thereof now given by me is (u) true or such as may be depended upon for Truth and so worthy to be Believ'd.

46 Then the King Nebuchadnezzar fell upon his face, and worship'd Daniel, i. e. the King by thus prostrating himself before Daniel, pay'd Daniel the greatest Reverence that was used in those Countries by one Man to another, and withall the King commanded that Divine Honour should be paid Daniel, viz. that they should offer an Oblation and sweet Odours unto him: but this Daniel would not suffer to be actually done, putting the King in mind again of what he had said afore v. 28—30. and therefore that by way of Acknowledgment and Thanks Divine Honour ought to be paid only to the said GOD of Heaven by the King. 47 Whereupon the King answer'd unto Daniel and said, Of a truth it is, that your God is a God of Gods, and a Lord of Kings, and a Revealer of Secrets, seeing thou couldst reveal this Secret. 48 Then the King made Daniel a Great man, and gave him many great gifts, and made him Ruler over the whole Province of Babylon, and Chief of the Governours over all the Wise-men of Babylon. 49 Then Daniel requested of the King, and the King complying with his Request, he set Shadrach,

VI.  
Daniel is highly  
honour'd and ad-  
vanced; as also  
his three Compa-  
nions.

## ANNOTATIONS.

(u) As the Original *אמת* is rightly render'd in the Greek Version by *πιστις* so both the One and the Other denotes somewhat *Worthy to be believ'd*, by reason of the Truth or Certainty thereof. As therefore *πιστις ὁ λόγος* is render'd by our Translators 1 Tim. 3. 1. *This is a True Saying*; so *πιστις ἡ σύγκλησις αὐτοῦ* may be very fitly render'd here, *The or this Interpretation whereof is True.*

## THE LXX. VERSION.

τὰ ἔρβα ἡ χώρα Βαβυλῶνος ἡ Σελρὰχ,  
Μισαχ, ἡ Ἀβδεναζώ· ἡ Δαριήλ ἦν  
ἐν τῇ αὐλῇ τοῦ βασιλέως.

Κεφ. γ'. Εἰς τὴν ἀκροπόλιν τὴν Να-  
βουχοδονόσορ ὁ βασιλεὺς ἐποίησεν εἰ-  
κόνα χρυσοῦν, ὅψος αὐτῆς πηχέων ἑξή-  
κοντα, εὖρος αὐτῆς πηχέων ἑξ· ἡ ἐστη-  
σεν αὐτὴν ἐν πεδίῳ Δειρεῖ, ἐν τῇ χώρᾳ  
Βαβυλῶνος. 2 Καὶ ἀπέστειλε συ-  
αγαγεῖν τὰς ὑπάτους, ἡ τὰς στρα-  
τηγούς, καὶ τὰς ὑπάρχους, ἡ γυμναῖους,  
καὶ τρεῖς, καὶ τὰς ἐπ' ἑξουσιῶν,  
καὶ πάντας τὰς ἀρχοντας τῶν χωρῶν,  
ἐλθεῖν εἰς τὸν ἐγκαινισμὸν τῆς εἰκό-  
νης, ἧς ἐστησεν Ναβουχοδονόσορ ὁ βα-  
σιλεὺς. 3 Καὶ συνήχθησαν οἱ το-  
πάρχαι, ὑπάτοι, στρατηγοί, ἡ γυμναῖοι,  
τρέις, μεγάλοι οἱ ἐπ' ἑξουσιῶν, καὶ  
πάντες οἱ ἀρχοντες τῶν χωρῶν, εἰς τὸ ἐγ-  
καινισμὸν τῆς εἰκόνης, ἧς ἐστησεν Ναβου-  
χοδονόσορ ὁ βασιλεὺς, ἡ ἐστήκεισαν

## THE ENGLISH VERS.

drach, Meshach, and Abednego  
over the affairs of the province  
of Babylon: but Daniel sat in  
the gate of the King.

## Chap. III.

Nebuchadnezzar the king  
made an image of gold, whose  
height was threescore cubits,  
and the breadth thereof six cu-  
bits: he set it up in the plain  
of Dura, in the province of Ba-  
bylon.

2 \*And Nebuchadnezzar the  
king sent to gather together the  
princes, the governours, and  
the captains, the judges, the  
treasurers, the counsellors, the  
sheriffs, and all the rulers of  
the provinces, to come to the  
dedication of the image, which  
Nebuchadnezzar the king had  
set up.

3 Then the princes, the go-  
vernours, and captains, the  
judges, the treasurers, the  
counsellors, the sheriffs, and all  
the rulers of the provinces  
were gather'd together unto  
the dedication of the image,  
that Nebuchadnezzar the king  
had set up; and they stood be-

ἐνώπιον

## A N N O T A T I O N S.

(ω) This way of Speaking is still kept up by the Turks, (if not by Other Eastern Princes,) whence agreeably to them the Grand Seignior's Palace at Constantinople is commonly styl'd by us *the Port*, i. e. *Porta* or *Gate*: Which Account of the said Form of Speech seems much preferable to that other, which will have *Constantinople* to be call'd *the Port* from *Portus* the Good and Great *Haven* that belongs to it. For it is evident that by *the Port* we mean not now adays *Constantinople* in general, but peculiarly *the Palace or Court of the Grand Seignior*, especially *his Ministers of State*.

(x) The Time when Nebuchadnezzar set up this Image, is not mention'd in the Original Text; but in the Greek Version this Chapter begins (as may be seen) with telling us, that it was in the *eighteenth year* of Nebuchadnezzar, whereby must be in Reason understood the *eighteenth year of his Reign*. Now

## P A R A P H R A S E.

Shadrach, Meshach, and Abednego over the affairs of the Province of Babylon, *namely under Himself*: but Daniel sat in the (w) Gate of the King, *i. e. staid at Court to assist the King more immediately there with his Counsel, and in other respects.*

## SECT. I. N° III.

*Shadrach, Meshach, and Abednego, being cast into the mids of a burning fiery Furnace for Refusing to worship the golden Image set up by Nebuchadnezzar, are miraculously preserv'd from receiving any Hurt by the Fire.*

Chap. III. *Some (x) considerable time after the Occurrences related in the foregoing N° 2, Nebuchadnezzar the King made an Image of Gold, whose height was threescore Cubits, & the breadth thereof six Cubits: and He set it up in the plain of Dura, in the province of Babylon. 2 Then Nebuchadnezzar the King sent to gather together the Princes, the Governours, and the Captains, the Judges, the Treasurers, the Counsellors; the Sheriffs, and all the Rulers of the Provinces, to come to the Dedication of the Image which Nebuchadnezzar the King had set up: Natural Reason teaching Men that it is but suitable and decent, that Things design'd for sacred Use, should be at first Dedicated, i. e. Solemnly set apart to such Use. And agreeably hereto the Gentiles were wont to Dedicate their Idols to their respective gods, as Nebuchadnezzar did at this time this Image or Idol. 3 Then the Princes, the Governours, and Captains, the Judges, the Treasurers, the Counsellors, the Sheriffs, and all the Rulers of the provinces, were gather'd together unto the Dedication of the Image, that Nebuchadnezzar the King had set up; and they*

I.  
Shadrach &c. re-  
fuse to worship  
the golden Image.

## A N N O T A T I O N S.

as after v. 23. of this chapter there is inserted into the Copies of the Greek Version *the Song of the three Children, &c.* which were deliver'd down by Tradition so it is not to be doubted but by the same Tradition was deliver'd down the Time when this Remarkable Occurrence fell out, and that accordingly it was prefix'd to the very Beginning of this Chapter by the same Authority or Persons, that inserted *the Song of the three Children, &c.* after the 23. verse of this Chapter; and which to the very end of this Chapter added also this Remark (handed down likewise by Tradition) viz that Nebuchadnezzar ἐποίησεν εἰκόνα πάντων τῶν Ἰουδαίων, ἧ ἐν τῇ βασιλείᾳ αὐτοῦ. *i. e. made Shadrach, Meshach, and Abednego, the Governours of all the Jews that were in his Kingdom.* Now as I think this Tradition is not to be slighted, so the Time thereby assign'd in the Greek Version for this Occurrence will suit very well to it: for according thereto This must happen *sixteen years* after that Daniel had told and expounded to Nebuchadnezzar his Dream; and so Time enough after that for Nebuchadnezzar to have *lost those Impressions*, which the Finding out and Interpretation of the said Dream did at first make upon his mind, of the Transcendent Eminency of the God of Daniel.



## THE LXX. VERSION.

## THE ENGLISH VERS.

εἰκόσιν δ' εἰκόσος, † ἧς ἔθηκεν Ναβυ-  
 χodonόσορ. 4 Καὶ ὁ κήρυξ ἐβόα ἐν ἰσχύϊ,  
 Ὑμῖν λέγειται, † λαοί, φυλαί, γλῶσσαι·  
 5 ἢ ἂν ὥρα ἀκούσῃτε † τῆς φωνῆς τῆς  
 σάλπιγγος, σύριγγος τε, καὶ κηθάρας,  
 σαμβύκης τε, καὶ ψαλτηρίας, † καὶ συμ-  
 φωνίας, καὶ πάντος γένους μουσικῶν, πί-  
 ποντες, προσκυνοῦτε τῇ εἰκόνι τῇ χρυ-  
 σῇ, ἣ ἔθηκε Ναβυχodonόσορ ὁ βασιλεὺς.  
 6 Καὶ ὅς ἂν μὴ † πεσὼν προσκυνήσῃ,  
 αὐτῇ τῇ ὥρᾳ ἐμβληθήσεται εἰς τιμὴν  
 χάμινον ὧς πυρὸς † καταμένει. 7 Καὶ  
 ἐγένετο ὅταν † ἤκουσαν οἱ † λαοὶ δ' φω-  
 νῆς δ' σάλπιγγος, σύριγγος τε καὶ κηθά-  
 ρας, σαμβύκης τε καὶ ψαλτηρίας, καὶ  
 συμφωνίας, καὶ πάντος γένους μουσικῶν,  
 πίποντες πάντες οἱ λαοί, φυλαί, γλῶσ-  
 σαι, προσεκύνην τῇ εἰκόνι τῇ χρυσῇ  
 † ἣ ἔθηκε Ναβυχodonόσορ ὁ βασιλεὺς.

8 Τότε † προσῆλθον ἄνδρες Χαλ-  
 δαῖοι, καὶ διέβαλλον τὴν Ἰουδαίαν, †  
 9 καὶ ὑποβαλόντες εἶπον Ναβυχο-  
 donόσορ τῷ βασιλεῖ· Βασιλεῦ, εἰς τὴν  
 αἰῶνα ζῆθι. 10 Σὺ, βασιλεῦ, ἔθηκες  
 δόγμα, πάντα ἄνθρωπον ὃς ἂν ἀκού-  
 σῃ τῆς φωνῆς τῆς σάλπιγγος, σύ-  
 ριγγος τε καὶ κηθάρας, σαμβύκης † τε  
 καὶ ψαλτηρίας, καὶ συμφωνίας, καὶ  
 πάντος γένους μουσικῶν, 11 καὶ μὴ πε-  
 σὼν προσκυνήσῃ τῇ εἰκόνι τῇ χρυσῇ,

fore the image, that Nebuchad-  
 nezzar had set up.

4 Then an Herald cried  
 aloud, To you it is commanded,  
 O people, nations, and lan-  
 guages,

5 That at what time ye  
 hear the sound of the cornet,  
 flute, harp, sackbut, psaltery,  
 dulcimer, and all kinds of mu-  
 fick, ye fall down and worship  
 the golden image, that Nebu-  
 chadnezzar the king has set  
 up:

6 And whoso falls not down  
 and worships, shall the same  
 hour be cast into the mids of  
 a burning fiery furnace.

7 Therefore at \* the time,  
 when all the people heard the  
 cornet, flute, harp, sackbut,  
 psaltery, and all kinds of mu-  
 fick, all the people, the nations  
 and the languages fell down  
 and worship'd the golden  
 image, that Nebuchadnezzar  
 the king had set up.

8 Wherefore at that time  
 certain Chaldeans came near,  
 and accused the Jews.

9 They spake and said to  
 the king Nebuchadnezzar, O  
 king, live for ever.

10 Thou, O King, hast  
 made a decree, that every man  
 that shall hear the sound of the  
 cornet, flute, harp, sackbut,  
 psaltery, and dulcimer, and all  
 kinds of musick, shall fall  
 down and worship the golden  
 image:

11 And whoso falls not  
 down, and worships, that he

† ἐμβληθή-

## THE LXX. VERSION.

## THE ENGLISH VERS.

† ἐμβληθήσεται εἰς τὸν χάμινον ὃ πυρὸς  
 τῷ χαρμένῳ. 12 Εἰσὶν ἄνδρες Ἰου-  
 δαῖοι, ὃς κατέστησας ὅτι τὰ ἔργα τῆς  
 χώρας Βαβυλῶνος, Σεδράχ, Μισάχ,  
 Αβδεναζώ, † οἱ ἄνδρες ἐκεῖνοι ὃ χ' ὑπή-  
 κηζ, βασιλεῦ, τὸ δόγματί σου † τοῖς  
 θεοῖς σου ὃ λατρεύσι, καὶ τῇ εἰκόνι τῇ  
 χρυσοῇ ἢ ἔστησας, ὃ προσκυνοῦσι.

should be cast into the mids of  
 a burning fiery furnace.

12 There are certain Jews,  
 whom thou hast set over the  
 affairs of the province of Baby-  
 lon, Shadrach, Meshach, and  
 Abednego; these men, O king,  
 have not regarded thee, they  
 serve not thy gods, nor wor-  
 ship the golden image which  
 thou hast set up.

13 Τότε

## P A R A P H R A S E.

they stood before the Image that Nebuchadnezzar had set up. 4 Then  
 an Herald cried aloud, To you it is commanded, O people of *whatsoever*  
*different* Nations and Languages, 5 that at what time ye hear the  
 sound of the Cornet, Flute, Harp, Sackbut, Pfaltery, Dulcimer, and all  
 kinds of Musick, ye fall down and worship the golden Image, that Ne-  
 buchadnezzar the King has set up: 6 and whoso falls not down and  
 worships, shall the same hour be cast into the mids of a burning fiery  
 Furnace. 7 Therefore at the time when all the People heard the sound  
 of the Cornet, Flute, Harp, Sackbut, Pfaltery, and all kinds of Mu-  
 sicks, all the People of the *several* Nations and of the *several* Languages  
 fell down and worship'd the golden Image, that Nebuchadnezzar the  
 King has set up, *excepting only the three Jewish Governours, Shadrach,*  
*Meshach, and Abednego.*

8 Wherefore at that *very* time or *immediately* certain Chaldeans came  
 near and accused the *said* three Jews, *envying their Promotion (mention'd*  
*ch. 2. ult.) and so being glad of having so good an Occasion to Accuse them.*  
 9 They spake and said to the King Nebuchadnezzar, O King, live for-  
 ever, *i. e. may All Happiness Always attend you.* 10 Thou, O King,  
 hast made a Decree, that every Man that shall hear the sound of the  
 Cornet, Flute, Harp, Sackbut, Pfaltery, and Dulcimer, and all kinds of  
 Musick, shall fall down and worship the golden Image: 11 and whoso  
 falls not down and worships that he should be cast into the mids of a  
 burning fiery Furnace. 12 *We are come to inform thee, that* there are  
 certain Jews, whom thou hast set over the affairs of the province of Ba-  
 bylon, Shadrach, Meshach, and Abednego; these men, O King, have  
 not regarded thee; they serve not thy gods, nor worship the golden  
 Image which thou hast set up.

II.  
 For which they  
 are inform'd of to  
 the King.

13 Then

## THE LXX. VERSION.

## THE ENGLISH VERS.

13 Τότε Ναβυχοδονόσορ ἐν θυμῷ  
 καὶ ὀργῇ εἶπεν ἀγαγῖν τὸν Σεδράχ, Μι-  
 σαάχ, καὶ Ἀβδενάγω· καὶ ἤχθησαν ἐνώ-  
 πιον τῷ βασιλέως. 14 Καὶ ἀπεκρί-  
 θη Ναβυχοδονόσορ, καὶ εἶπεν αὐτοῖς·  
 Εἰ ἀληθῶς Σεδράχ, Μισαάχ, καὶ Ἀβδε-  
 ναγώ, τοῖς θεοῖς μὴ ὑπακούετε, καὶ  
 τῇ εἰκόνι τῇ χρυσοῦ καὶ ἔτησα ὑπο-  
 σκυνεῖτε; 15 Νῦν οὖν εἴ ἔχετε ἐτοι-  
 μως, ἵνα ὡς ἂν ἀκούσῃτε τὸ φωνῆς τὸ σαλ-  
 πῆγος, σύριγγος τε καὶ κithάρας, σαμβύ-  
 κης τε καὶ ψαλτηρίας, καὶ συμφωνίας, καὶ  
 πάντων γένους μουσικῶν, πεσόντες προ-  
 σκυνήσῃτε τῇ εἰκόνι τῇ χρυσοῦ καὶ ἐποίη-  
 σα· δὲ μὴ προσκυνήσῃτε, αὐτῇ τῇ ὥρᾳ  
 ἐμβληθήσεσθε εἰς τὸν κάμινον ὃ πυρὸς ἐκ  
 χειρὸς τοῦ θεοῦ, ὃς ἔξε-  
 λείτῃ ὑμᾶς ἐκ τῶν χειρῶν μου; 16 Καὶ  
 ἀπεκρίθη Σεδράχ, Μισαάχ, Ἀβδενά-  
 γώ, λέγοντες τῷ βασιλεῖ Ναβυχοδονό-  
 σορ· Οὐ χρειαζόμεθα ἡμεῖς ἀπε-  
 κρινεῖσθαι τῷ ῥήματι τοῦ βασιλέως σου. 17 Ἐπὶ  
 δὲ ὁ θεὸς ἡμῶν ἐν ὕρανοις, ὃς ἡμεῖς λα-  
 τρεῖμεν, δυνατὸς ἐξελείψῃ ἡμᾶς ἐκ τοῦ  
 καμίνου ὃ πυρὸς ἐκ χειρὸς τοῦ θεοῦ, καὶ ἐκ τῶν  
 χειρῶν σου, βασιλεῦ, ῥύσεται ἡμᾶς.  
 18 Καὶ εἰ μὴ, γινώσκοντες σοι, βασι-  
 λεῦ, ὅτι τοῖς θεοῖς σου ὑπακούμεν,  
 καὶ εἰκότι τῇ χρυσοῦ καὶ ἔτησας ὑπο-  
 σκυνῶμεν.

13 Then Nebuchadnezzar in his rage and fury command-  
 ed to bring Shadrach, Me-  
 shach, and Abednego: \* and  
 they brought these men before  
 the king.

14 Nebuchadnezzar spake  
 and said unto them, Is it true,  
 O Shadrach, Meshach, and A-  
 bednego: do not ye serve my  
 gods, nor worship the gold-  
 en image which I have set  
 up?

15 Now if ye be ready,  
 that at what time ye hear the  
 found of the cornet, flute,  
 harp, sackbut, psaltery, and  
 dulcimer, and all kinds of  
 musick, ye fall down and  
 worship the image which I  
 have made, well: but if ye  
 worship not, ye shall be cast  
 the same hour into the mids  
 of a burning fiery furnace,  
 and who is that God that  
 shall deliver you out of my  
 hands?

16 Shadrach, Meshach, and  
 Abednego answer'd and said to  
 the king, O Nebuchadnezzar,  
 we are not carefull to answer  
 thee in this matter.

17 \* Behold our God, whom  
 we serve, is able to deliver us  
 from the burning fiery furnace,  
 and he will deliver us out of  
 thy hand, O king:

18 But if not, be it known  
 unto thee, O king, that we will  
 not serve thy gods, nor wor-  
 ship the golden image which  
 thou hast set up.



## THE LXX. VERSION.

## THE ENGLISH VERS.

19 Τότε Ναβυχοδονόσορ † ἐπλή-  
σθη θυμοῦ, καὶ ἡ ὄψις τῆς προσώ-  
που αὐτοῦ ἠλλοιώθη ὅπῃ Σεδράχ,  
Μισάχ, καὶ Αβδεναζώ, καὶ εἶπεν  
ἐκκαῦσαι τὴν κάμνον ἐπὶ ἑπτα-  
σίως, ἕως οὗ εἰς τέλος ἐκκαῖ.  
20 Καὶ ἀνέλας ἰσχυροὺς ἰσχυροὶ εἶ-  
πε, πεδήσαντες τὸν Σεδράχ, Μι-

19 Then was Nebuchadnezzar full of fury, and the form of his visage was chang'd against Shadrach, Meshach, and Abednego: *therefore* he spake and commanded, that they should heat the furnace one seven times more than it was wont to be heat.

20 And he commanded the most mighty men that were in his army, to bind Shadrach, Meshach,

## PARAPHRASE.

13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego; and they brought these men before the King. 14 Nebuchadnezzar spake and said to them, Is it true, O Shadrach, Meshach, and Abednego: do not ye serve my gods, nor worship the golden Image which I have set up? 15 Now if ye be ready to obey my Commands, so that at what time ye hear the sound of the Cornet, Flute, Harp, Sackbut, Pfaltery, and Dulcimer, and all kinds of Musick, ye fall down and worship the Image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery Furnace, and who is that GOD that shall deliver you out of my hands? 16 Shadrach, Meshach, and Abednego answer'd and said to the King; O Nebuchadnezzar, we are not carefull, *i. e. doubtful or at a loss what* to Answer thee in this matter. 17 For behold, *i. e. Observe well what we are about to say, We are certain that* Our GOD, whom we serve, is Able to deliver us from the burning fiery Furnace, and *we trust that at this time* he will deliver us out of thy hand, O King. 18 But if it seems good to his All-wise Providence Not to deliver us, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden Image, which thou hast set up.

III.  
Being brought before the King, they still refuse to comply.

19 Then was Nebuchadnezzar full of Fury, and, *whereas He had afore a Favour for them, on the Recommendation of Daniel, and their own good Management of the Affairs of the Province of Babylon, now he conceiv'd an Inward Spleen and perfect Enmity against them, and this shew'd it self Outwardly in his very Countenance, for the Form of his Visage was apparently chang'd against Shadrach, Meshach, and Abednego, from what it was wont to be, when they came into his Presence.* Therefore he spake and commanded, that they should heat the Furnace one seven times more, than it was wont to be heat. 20 And he commanded the most mighty men that were in his army, to bind Shadrach, Meshach,

IV.  
They are cast into the burning fiery Furnace.

## THE LXX. VERSION.

## THE ENGLISH VERS.

σαχ, & Αβδοναζώ, ἐμβαλεῖν εἰς τὴν  
καμίνον ἔκ πυρὸς ἢ χαμομένην. 21 Τότε  
οἱ ἄνδρες ὁκέϊνοι ἐπεδύθησαν σὺν τοῖς  
σαραβάρις αὐτῶν, & πάραις, & ὀρι-  
κημίσι, † καὶ ἐνδύμασιν αὐτῶν, & ἐμ-  
βλήθηζ εἰς μέσον τῆς καμίνου ἔκ πυρὸς τῆς  
χαμομένης. 22 Ἐπεὶ δὲ ῥῆμα ἔβασι-  
λέως † ὑπερίχυσεν, & ἡ καμίνος ἔξε-  
καύθη ἐκ πυρὸς. † & τὰς ἄνδρας ἐκεί-  
νους τὰς βάλλοντας Σεδράχ, Μισάχ,  
Αβδοναζώ, ἀπέκλεινεν ἡ φλόξ ἔκ πυρὸς.  
23 Καὶ οἱ τρεῖς ὅτι, Σεδράχ, Μισάχ,  
& Αβδοναζώ, ἔπεσον εἰς μέσον τῆς καμίνου  
† ἔκ πυρὸς τῆς χαμομένης πεπεδημένοι. †

24 Καὶ Ναβούχοδονόσορ † ἐθαύ-  
μασε, & ἐξαιέσθη ἐν σπουδῇ, & εἶπε τοῖς  
μεγιστῶσιν αὐτοῦ, Οὐχὶ ἄνδρας τρεῖς † ἐνε-  
βάλομεν εἰς μέσον ἔκ πυρὸς πεπεδημέ-  
νους; καὶ εἶπον † τῷ βασιλεῖ, Ἀληθῶς  
βασιλεῦ. 25 Καὶ εἶπεν ὁ βασιλεὺς,  
† Ἰδὺ ἐγὼ ὁρῶ ἄνδρας τέσσαρας λευ-  
μῶνους, & ὤρεπα τῆς ἐν μέσῳ ἔκ πυ-  
ρὸς, & ἀφ' ὧν ἐκ' ἔστιν † ἐν αὐτοῖς, &  
ἡ ὄρασις ἔτεταρτη ὁμοία ὑμῶν Θεοῦ.

26 Τότε προσῆλθε Ναβούχοδονό-  
σορ πρὸς τὴν θύραν τῆς καμίνου τῆς  
πυρὸς τῆς χαμομένης, καὶ εἶπε. Σεδράχ,  
Μισάχ, Αβδοναζώ, οἱ δούλοι ἔκ Θεοῦ  
† τῷ ὑψίστου, ἔξέλτετε & δεῦτε. καὶ  
ἔξηλθον Σεδράχ, Μισάχ, Αβδοναζώ,

Meshach, and Abednego, and  
to cast *them* into the burning  
fiery furnace.

21 Then these men were  
bound in their coats, their ho-  
sen, and their hats, and their  
other garments, and were cast  
into the mids of the burning  
fiery furnace.

22 \* And forasmuch as the  
kings commandment was ur-  
gent, and the furnace exceeding  
hot; the flame of the fire slew  
those men that took up Sha-  
drach, Meshach, and Abed-  
nego.

23 And these three men,  
Shadrach, Meshach, and Abed-  
nego, fell down bound into the  
mids of the burning fiery Fur-  
nace.

24 Then Nebuchadnezzar  
the king was astonish'd, and  
rose up in haste, and spake, and  
said unto his Counsellers, Did  
not we cast three men bound  
into the mids of the fire? They  
answer'd and said, True,  
O king.

25 He answer'd and said,  
Lo, I see four men loose, walk-  
ing in the mids of the fire, and  
they have no hurt, and the  
form of the fourth is like the  
Son of God.

26 Then Nebuchadnezzar  
came near to the mouth of the  
burning fiery furnace, & spake  
and said, Shadrach, Meshach,  
and Abednego, ye servants of  
the most high god, come forth  
and come *hither*. Then Sha-  
drach, Meshach, and Abednego

## P A R A P H R A S E.

Mefhach, and Abednego, and to cast them into the burning fiery Furnace. 21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the mids of the burning fiery Furnace. 22 And forasmuch as the King's commandment was urgent or very strict, and the Furnace in obedience to such his Command was made exceeding hot, the Flame of the Fire flew those men that took up Shadrach, Mefhach, and Abednego, to cast them into the Furnace. 23 And these three men, Shadrach, Mefhach, and Abednego, fell down bound into the mids of the burning fiery Furnace.

24 Then in a little time after Nebuchadnezzar the King was astonished, and rose up in haste, and spake, and said unto his Counsellors; Did not we cast three men bound into the mids of the Fire? They answer'd and said unto the King, True, O King. 25 He answer'd and said, Lo, I see four men loose, walking in the mids of the Fire, and they have no Hurt by the Fire; and the Form of the Fourth, which we did not cast in, carries in it somewhat that shews him to be more than a Man, for it is like the Son (y) of God.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery Furnace, and spake and said; Shadrach, Mefhach, and Abednego, ye servants of the most High God, come forth, and come hither. Then Shadrach, Mefhach, and Abednego came forth of the mids of the fire.

27 And

V.  
The King sees  
an Angel walking  
with them in the  
Furnace.

VI.  
Shadrach &c.  
come forth of the  
Furnace without  
any Hurt in the  
least: whereupon  
the King glorifies  
God,

## A N N O T A T I O N S.

V. 23. † Here follows, not only in the Greek Version according both to Alex. and Rom. Copies, but also in the Vulg. Latin, Arabick, and even Syriack Versions, the Prayer of Azarias together with the Song commonly call'd, The Song of the three Children: which being not found in the Original Text, I have therefore omitted them here in the Greek Version; as also v. 24. the words included within this mark [ ] viz. the 24. verse begins thus in the Greek Version: Καὶ Ναβουχadnezzar [ἤκουσεν ὑμνήσαντων αὐτῶν, καὶ] ἰσχυράματα &c. where the words ἤκουσεν ὑμνήσαντων αὐτῶν being manifestly inserted by Those that inserted the Song of the three Children, and consequently having nothing to answer them in the Original, I have therefore omitted them as well as the Song.

(y) It is agreed among Commentators or Expositors, that Angels are call'd in Scripture Sons of God, as Job. 1. 6. and 38. 7. Now the Person here stil'd Son of God, is expressly styl'd v. 28. an Angel. Whether this Angel or Son of God was the Second Person of the ever Blessed Trinity, call'd by each Name in a more Eminent sense by the inspired Writers; as it is not so clear or well attested as to be past Doubt in the Affirmative, so neither is there any Grounds to Deny it.



## THE LXX. VERSION.

## THE ENGLISH VERS.

ἐκ μέσθ τῆ πυρός. 27 Καὶ συνά-  
γονται οἱ σατράπαι, καὶ οἱ γραῖητοί, καὶ οἱ  
ἐπαρχαί, καὶ οἱ δυνάται τῆ βασιλείας,  
καὶ ἐθεώρουν τοὺς ἄνδρας, ὅτι ἔκ ἐκυρίβου  
ὁ πῦρ ἔσώματός αὐτῶν, καὶ ἡ θείξ τῆ  
κεφαλῆς αὐτῶν οὐκ ἐφλογιάθη, καὶ τὰ  
σαράβαρα αὐτῶν ἔκ ἡλλοιώθη, καὶ ὁσμὴ  
πυρός ἔκ ἦν ἐν αὐτοῖς.† 28 Καὶ ἀπε-  
κρίθη Ναβυχοδονόσορ † καὶ εἶπεν, Εὐλο-  
γητὸς ὁ Θεὸς ὁ Σεδράχ, Μισάχ, Αβ-  
δοναζώ, ὃς ἀπέστειλε τὸ ἄγγελον αὐτοῦ, καὶ  
ἐξείλατο τοὺς παῖδας αὐτοῦ, ὅτι ἐπέποι-  
θισαν ἐπ' αὐτῶν. καὶ ὁ ῥῆμα ὁ βασι-  
λέως ἡλλοίωσαν, καὶ παρέδωκαν τὰ σώ-  
ματά αὐτῶν εἰς πῦρ, ὅπως μὴ λατρεύ-  
σωσι μηδὲ προσκυνήσωσι παντὶ Θεῷ,  
ἀλλ' ἡ τῷ Θεῷ αὐτῶν. 29 Καὶ ἐγὼ ἐκ-  
τίθημι † δόγμα· πᾶς λαὸς, φυλὴ,  
γλῶσσα, ἢν ἀνέπη βλασφημίαν κατὰ  
Θεὸν Σεδράχ, Μισάχ, Αβδοναζώ, εἰς  
ἀπάλειαν ἔσονται, καὶ οἱ οἴκοι αὐτῶν εἰς  
διαρπαγὴν, καθότι ἔκ ἐστὶ θεὸς ἕτερος ὅστις  
δυνήσεται ῥύσασθαι ἕτους. 30 Τότε ὁ βα-  
σιλεὺς † καλεῖθι τὸν Σεδράχ, Μισάχ,  
Αβδοναζώ, † ἐν τῇ χώρᾳ Βαβυλωνίῳ, καὶ  
ἡυξήσει αὐτοὺς, καὶ ἡξιώσει αὐτοὺς ἡγεῖσθαι  
πάντων τῶν Ἰσθαίων, τῶν ἐν τῇ βασιλείᾳ αὐτοῦ.

Κεφ. δ'. Ναβυχοδονόσορ ὁ βασιλεὺς  
πᾶσι τοῖς λαοῖς, φυλαῖς, † καὶ γλώσσαις,  
τοῖς οἰκῶσιν ἐν πάσῃ τῇ γῇ, Εἰρήνη ὑμῖν

came forth of the mids of the  
fire.

27 And the princes, govern-  
ours, and captains, and the  
king's counsellors being ga-  
ther'd together, saw these men,  
upon whose bodies the fire had  
no power, nor was an hair of  
their head sing'd, neither were  
their coats chang'd, nor \* had  
the smell of fire pass'd on  
them.

28 Then Nebuchadnezzar  
spake and said, Blessed be the  
God of Shadrach, Meshach, &  
Abednego, who has sent his  
angel, and deliver'd his ser-  
vants that trusted in him, and  
that have chang'd the king's  
word, and yielded their bodies,  
that they might not serve nor  
worship any god, except their  
own God.

29 Therefore I make a de-  
cree, That every people, na-  
tion, & language, which speak  
any thing amiss against the God  
of Shadrach, Meshach, and A-  
bednego, shall be cut in pieces,  
and their houses shall be made  
a dunghill, because there is no  
other god that can deliver af-  
ter this sort.

30 Then the king promoted  
Shadrach, Meshach, and Abed-  
nego in the province of Baby-  
lon.

## Chap. IV.

Nebuchadnezzar the king to  
all people, nations, and lan-  
guages that dwell in all the  
earth, Peace be multiplied un-  
to you.

πληθυνθήτω.

## P A R A P H R A S E.

27 And the Princes, Governours, and Captains, and the King's Counsellors being gather'd together, saw these men, upon whose Bodies the Fire had no power, nor was an Hair of their Head sing'd, neither were their Coats *so much as* chang'd *in respect of their Colour*, nor had the Smell of Fire pass'd on them. 28 Then Nebuchadnezzar spake and said: Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his Angel, and deliver'd his Servants that trusted in him, and that *out of such their Trust in Him* have chang'd the King's word, *i. e. have render'd my Command to put them to Death altogether ineffectual*, and *who, supposing their GOD had not seen fit thus Miraculously to deliver them, (as v. 18.) yet have such a True Reverence for Him, as that they yeilded their Bodies even unto the Flames, that they might not serve nor worship any God, except their own God.* 29 Therefore I make a Decree, That every People of every Nation and Language, which speak any thing Amis against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their Houses shall be made a Dunghill, because there is no other God, that can deliver after this sort. 30 Then the King (yy) promoted, *i. e. not only restor'd Shadrach, Meshach, and Abednego to his former Favour and their former or higher Offices in the province of Babylon, but also made them Governours of All the Jews that were in his Kingdom, according to the Tradition deliver'd down to the Jews of after-ages, and here inserted in the Greek Version.*

## Sect. I. N° IV.

*Nebuchadnezzar having, on account of his Pride, been punish'd with the Loss of the Exercise of his Reason, and thereupon not only depos'd, but even driven from the Conversation of Men; and being again after God's appointed Time restor'd to the Use of his Reason, and thereupon to his Throne: after this his Restoration by a Publick Instrument he makes known to the World, How he had been forewarn'd by a Dream, which No one but Daniel could interpret, of the respective Great Events, which had since befalln him; and thereupon praises and extolls the God of Heaven.*

Chap. IV. Nebuchadnezzar the King, unto all People of whatever Nations and Languages that dwell in all the Earth, *sends greeting after the usual Form, viz. Peace, i. e. All happiness* be multiply'd unto you.

I.  
The Preamble to  
the Publick In-  
strument.

2 I thought

## A N N O T A T I O N S.

(yy) The original Word signifies *made to prosper*; and consequently do's denote literally no more than that Nebuchadnezzar restor'd *Shadrach &c.* to his former Favour and Offices; not that he promoted them to any *Higher Offices.*

E 2

And

## THE LXX. VERSION.

## THE ENGLISH VERS.

πληθυνθείη. 2 Τὰ σημεῖα καὶ τὰ  
τέρα, ἃ ἐποίησε μετ' ἐμοῦ ὁ Θεὸς  
ὁ ὕψιστος, ἤρεσεν ἐν αὐτίον ἐμοῦ ἀναγ-  
γίλαι ὑμῖν, 3 ὥς μεγάλα ἔστι  
ἐν βασιλείᾳ αὐτοῦ βασιλεία αἰών-  
ιος, καὶ ἡ ἐξουσία αὐτοῦ εἰς τὴν γενεάν  
καὶ γενεάν.

4 Ἐγὼ Ναβυχοδονόσορ εὐθνήων ἡ-  
μῶν ἐν τῷ οἴκῳ μου, καὶ εὐθαλῶν τὸ  
εἶδος μου. 5 Ἐνύπνιον ἴδον, ἃ ἐφο-  
βείσε με, καὶ ἐταράχθην ὅτι τὸ κοί-  
της μου, καὶ αἱ ὁράσεις τῆς κεφαλῆς μου  
τὸ συνετάραξαν με. 6 Καὶ δι' ἐμὲ ἐτέ-  
θη δόγμα ὅτι εἰσαγαγεῖν ἐνώπιόν μου πάν-  
τας τοὺς σοφῆς Βαβυλωνίους, ὅπως τιλὸν  
σύγκρισις τῶν ἐνύπνιων γνωρίσωσί μοι.  
7 Καὶ εἰσεπορεύοντο οἱ ἐπασιδοί, μά-  
γροι, γαζαρηνοί, καὶ οἱ Χαλδαῖοι καὶ  
τὸ ἐνύπνιον εἶπα ἐγὼ ἐνώπιον αὐτῶν  
καὶ τιλὸν σύγκρισις αὐτοῦ οὐκ ἐγνώ-  
ρισάν μοι.

8 Ἐως ἦλθε Δαυὶδ, (ὃ τὸ ὄνομα  
Βαλτάσαρ καὶ τὸ ὄνομα τῶν θεῶν μου,  
ὃς πνεῦμα θεοῦ ἅγιον ἐν αὐτῷ ἔχει)  
καὶ τὸ ἐνύπνιον τὸ ἐνώπιον αὐτοῦ εἶπα.  
9 Βαλτάσαρ, ὁ ἀρχὼν τῶν ἐπασιδῶν,  
ὃν ἐγὼ ἐγνων ὅτι πνεῦμα Θεοῦ, ἅγιον  
τὸ ἐν σοὶ, ἃ πᾶν μυστήριον οὐκ ἔστι  
ἀδυνατὲς σοι, ἀκουσον τιλὸν ὁράσεις τῶν ἐνύ-

2 I thought it good to shew  
the signs and wonders, that the  
high God has wrought toward  
me :

3 How great are his signs !  
and how mighty are his won-  
ders ! his kingdom is an ever-  
lasting kingdom, and his domi-  
nion is from generation to ge-  
neration.

4 I Nebuchadnezzar was at  
rest in my house and flourishing  
in my palace.

5 I saw a dream which  
made me afraid, and the  
thoughts upon my bed, and  
the visions of my head troubled  
me.

6 Therefore made I a de-  
cree, to bring in all the wise-  
men of Babylon before me,  
that they might make known  
unto me the interpretation of  
the dream.

7 Then came in the magi-  
cians, the astrologers, the Chal-  
deans, & the soothsayers ; and I  
told the dream before them, but  
they did not make known unto  
me the interpretation thereof.

8 But at the last Daniel  
came in before me, ( whose  
name \* is Belteshazzar accord-  
ing to the name of my god, and  
in whom is the spirit of the  
holy gods,) and before him I  
told the dream, saying :

9 O Belteshazzar, master of  
the magicians, because I know  
that the spirit of the holy gods  
is in thee, and no secret \* is too  
hard for thee, \* hear the visions



## P A R A P H R A S E.

2 I thought it good *or my duty* to shew, *or make known unto the World*, the Signs and Wonders that the High God has wrought towards me.

3 How great are his Signs, *i. e. how surprizing are the Methods whereby he signifies or makes known afore-hand things which are to come to pass!* and how mighty are his Wonders, *i. e. how wonderfull are the Methods whereby he brings to pass what he has so foretold!* By my own Experience I am now made Sensible, that His Kingdom alone is an Everlasting Kingdom, and His Dominion alone is from generation to generation without ever Ceasing.

4 This I have been taught, I say, by my own Experience. For I hereby give you to understand, that at a Time when I Nebuchadnezzar was at Rest in my House, and Flourishing in my Palace, *i. e. at a Time when I enjoy'd perfect Peace both without and within my Kingdom, and thereupon liv'd in all the Grandeur and Pleasure which so great a Kingdom could afford me, being Free from any Fear or Apprehension of any Disturbance being given to my Government:* 5 At a Time when my Affairs were in so happy a Posture, and which therefore could not be any Natural Cause of my having any Frightfull Dream, I saw a Dream which made me Afraid, and the Thoughts that arose in my Heart by reason of the Dream which I had in my sleep upon my Bed, and the Visions which I had in the Faculty of my Head call'd the Phantasy or Imagination, *i. e. in short the Particulars of my Dream* troubled me. 6 Therefore I made a Decree, to bring in all the Wise-men of Babylon before me, that they might make known unto me the Interpretation of the Dream. 7 Then came in the Magicians, the Astrologers, the Chaldeans, and the Soothsayers; and I told the Dream before them, but they did not *nor could* make known unto me the Interpretation thereof.

II.  
A Narrative concerning the King's Dream, and the wise-men not being able to interpret it.

8 But at the last Daniel came in before me, (whose name is Belteshazzar, according to the name of my God in chief, *i. e. who upon his coming to Babylon had the Chaldee name of Belteshazzar given him, which name carries in it the name of Bel the chief God of the Babylonians; and this was done out of a peculiar Respect to him, and because he appear'd to be One in whom is the Spirit of the holy Gods in an extraordinary Degree*) and before him I told the Dream, saying: 9 O Belteshazzar, master of the magicians, because I know that the Spirit of the holy Gods is in thee in an extraordinary manner, and no secret is too hard for thee to find out, (z) therefore hear the Visions or Particulars

III.  
The King tells his Dream to Daniel.

## A N N O T A T I O N S.

And therefore this Rendring of the Original by our Own and other Translators seems to be grounded on the Greek Version, where it is said that Nebuchadnezzar not only *ἡρώων*, but also *ἡρώων* the said Jews, particularly in setting them over All the Jews in his Kingdom.

(z) It is evident from what immediately follows in the very next verse, that Nebuchadnezzar did not require of Daniel to tell him the Visions of his Dreams, but

## THE LXX. VERSION.

## THE ENGLISH VERS.

πνίξ μὲν, ἡ δὲ ἰδὼν, καὶ τὴν σύλκριν  
αὐτῷ εἶπον μοι. 10 Ἐπὶ τῆς κοίτης  
μὲν ἐβλέπων, καὶ ἰδὼν δένδρον ἐν μέσῳ  
τῆς γῆς, καὶ τὸ ὕψος αὐτῷ πολὺ.  
11 Ἐμεγαλύνθη τὸ δένδρον ἡ ἰσχὺς,  
καὶ τὸ ὕψος αὐτῷ ἐφῆσεν ἕως τοῦ  
οὐρανοῦ, καὶ τὸ κύτος αὐτῷ εἰς τὸ  
πέραν ἀπάσης τῆς γῆς. 12 Τὰ φύλ-  
λα αὐτῷ ὡραία, καὶ ὁ καρπὸς αὐτῷ  
πολὺς, καὶ τροφή πάντων ἐν αὐτῷ,  
καὶ ἡ σκία αὐτῷ κατέσκηκεν τὰ θη-  
ρία τὰ ἄγρια, καὶ ἐν τοῖς κλάδοις  
αὐτῷ κατέκταν τὰ ὄρνεα τοῦ οὐρανοῦ,  
καὶ ἔξ αὐτοῦ ἐτρέφετο πάντα σάρξ.  
13 Ἐβλέπων ἐν ὁράματι ἡ νυκτὸς ὅτι  
ἡ κοίτης μὲν, καὶ ἡ ἰδὼν εἶρ, καὶ ἁγίος  
ἄνθρωπος ἐβλέπων, 14 καὶ ἐφώνη-  
σεν ἐν ἰσχύϊ, καὶ ἔπος εἶπεν. Ἐκκό-  
ψατε τὸ δένδρον, καὶ ἐκτίλατε τὰς  
καλάμους αὐτοῦ, καὶ ἐκπινάξατε τὰ  
φύλλα αὐτοῦ, καὶ διασκορπίσατε τὴν καρ-  
πὸν αὐτοῦ· σαλευθήτω τὰ θηρία ὑπο-  
κάτωθεν αὐτοῦ, καὶ τὰ ὄρνεα ἀπὸ τῶν κλά-  
δων αὐτοῦ. 15 Πλὴν ἡ φωνὴ πᾶν ῥιζῶν  
αὐτοῦ ἐν τῇ γῇ ἐάσατε, καὶ ἐν δεσμῷ σιδη-  
ρῷ καὶ χαλκῷ, καὶ ἐν τῇ χλόῃ τῇ ἔξω, καὶ ἐν  
τῇ δρόσῳ τῆς ἡμέρας κοιτασθήσεσθαι, καὶ μετὰ  
τῶν θηρίων ἢ μετὰ αὐτοῦ ἐν τῷ χορτῷ τῆς  
γῆς. 16 Ἡ καρδία αὐτοῦ ἀπὸ τῆς ἀνθρώ-  
που ἀλλοιωθήσεσθαι, καὶ καρδία θηρίου, δο-

of my dream that I have seen,  
and tell the interpretation  
thereof.

10 Thus were the visions  
of my head upon my bed: I  
saw, and behold, a tree in the  
mids of the earth, and the  
height thereof was great;

11 The tree grew and was  
strong, and the height thereof  
reach'd unto heaven, and the  
sight thereof to the end of all  
the Earth.

12 The leaves thereof were  
fair, and the fruit thereof much,  
and in it was meat for all; the  
beasts of the field had shadow  
under it, and the fowls of the  
heaven dwelt in the boughs  
thereof, and all flesh was fed  
of it.

13 I saw in the visions of  
my head upon my bed, and be-  
hold, a watcher, and an holy  
one came down from heaven.

14 He cried aloud, and said  
thus, Hew down the tree, and  
cut off his branches, shake off  
his leaves, and scatter his fruit;  
let the beasts get away from  
under it, and the fowls from  
its branches.

15 Nevertheless leave the  
stump of its roots in the earth,  
even with a band of iron and  
brass, in the \*grass of the  
field, and let it be wet with  
the dew of heaven, and let  
his portion be with the beasts  
in the grass of the earth.

16 Let his heart be chang'd  
from mans, and let a beasts  
heart be given unto him, and

## P A R A P H R A S E.

culars of my Dream that I have seen, and *then* tell me the Interpretation thereof. 10 Thus were the Visions of my Head in my Bed, *i. e. the Particulars of my Dream*: I saw, and behold a Tree in the mids of the Earth, and the Height thereof was great. 11 The Tree grew and was strong, and the Height thereof reach'd unto Heaven, and the Sight thereof to the end of all the Earth. 12 The Leaves thereof were fair, and the Fruit thereof much, and in it was meat for All; the Beasts of the Field had shadow under it, and the Fowls of the Heaven dwelt in the boughs thereof, and all Flesh was fed of It. 13 I saw in the Visions of my Head upon my Bed, *i. e. I saw in my Dream*, and behold a Watcher, *i. e. One of the Angels, who were esteem'd by the receiv'd Opinion of the Eastern Nations to watch over the Affairs of this World, as the Ministers of Divine Providence*, and that an Holy one or Good Angel (*not a Bad one*) came down from Heaven. 14 He cried aloud, and said thus: Hew down the Tree, and cut off his Branches; shake off his Leaves, and scatter his Fruits: let the Beasts get away from under it, and the Fowls from his branches. 15 Nevertheless leave the stump of his Roots in the earth, even *girt about* with a band of Iron and Brasses *to preserve it*, in the grass of the Field, and let it be wet with the dew of Heaven, and let his portion be with the Beasts in the grass of the Earth: 16 Let his Heart, *i. e. the Heart of Him who is denoted by this Tree*, be changed from Man's, and let a Beast's heart be given unto him, *i. e. let him become void of the exercise of Reason as a Beast*, or let him

## A N N O T A T I O N S.

but only *the Interpretation thereof*. For v. 10, &c. the King *tells himself* his Dream to Daniel. It was therefore a strange Oversight in our Translators *thus* to render this place. And it is the more to be wonder'd at, because the Greek Interpreters, as Aware of so gross an Absurdity, have render'd the Passage after this manner: [Αὐτὸν] τῆς ὁρατῆς ἐς συνένοιαν μου, ἡ ἰδέω, καὶ τὴν ἀνάλυσιν αὐτῆς ἀπὸ μου. And so the Arabick Interpreter word for word. The Syriack Interpreter, seeing likewise the same Absurdity in translating the Original as it is translated in our English Bible, render'd the place to this effect: *In the Vision of my Dream I saw the Vision of my Head, do thou tell me the Interpretation thereof*. Since the Old Latin or Italic Version was made from the Greek Version, it is not to be doubted but that had at first [Audi] visiones somniorum meorum &c. but because there was nothing in the Original to answer to Audi, therefore it is likely it was afterwards struck out, and made agreeable to Jerom's Translation, tho' it thereby became *Non-sense*. From what has been afore observ'd concerning Nebuchadnezzar's *telling himself* his Dream to Daniel, v. 10, &c. it follows that נִרְאָה in the Original, or Narra in the Latin Version, can't relate to the Former clause, but only to the Latter; and consequently that the Former clause (as it now stands in the Original) is Elliptical, and what is wanting must be supply'd, either as the Greek or Arabick, or as the Syriack Version has done it, or some such other way. I think the Ellipsis is very well supply'd by the Greek, and therefore have follow'd it.

(xx) As



## THE LXX. VERSION.

## THE ENGLISH VERS.

θήσει αὐτῷ, καὶ ἐπὶ αὐτοῖς ἀλλαγίσον·  
ἐπ' αὐτόν. 17 Διὰ συγκρίματος εἶρ  
ὁ λόγος, καὶ τὸ ῥῆμα ἁγίων ὃ ἐπερώλημα,  
ἵνα γινῶσιν οἱ ζῶντες, ὅτι Κύριός ἐστιν ὁ  
ὑψίστος τῆ βασιλείας τῶν ἀνθρώπων, καὶ  
ὃ ἐὰν δοῇ, δώσει αὐτῷ, καὶ ἐξεδέ-  
ναμα ἀνθρώπων τὸ ἀναστήσει ἐπ' αὐτήν.  
18 Τῆτο τὸ ἐνύπνιον ὃ ἴδον ἐγὼ Να-  
βουχοδοноσορ ὁ βασιλεὺς, καὶ σὺ Βαλ-  
τάσαρ τὸ σύγκριμα εἶπὸν, ὅτι πάντες  
οἱ σοφοὶ τῆς βασιλείας μὴ ἔδυναν-  
ται τὸ σύλκειμα αὐτοῦ δηλωσά μοι·  
σὺ δὲ Δαυὶδ διώασαι, ὅτι πνεῦμα  
Θεοῦ ἔστιν ἐν σοί.

19 Τότε Δαυὶδ, ὃ ὄνομα Βαλ-  
τάσαρ, ἀπηνέσθη ὡσεὶ ὄραν μίαν, καὶ οἱ  
ἀφλογισμοὶ αὐτοῦ συνετάρασαν αὐτόν·  
καὶ ἀπεκρίθη τὸ βασιλεὺς καὶ εἶπεν,  
Βαλτάσαρ, τὸ ἐνύπνιον καὶ ἡ σύγκρισις  
μὴ ἡττασκευσάτω σε. καὶ ἀπεκρίθη  
Βαλτάσαρ καὶ εἶπε, Κύριε, τὸ ἐνύπνιον  
ἔγω τοῖς μισοῦσί σε, καὶ ἡ σύγκρισις αὐτοῦ  
τοῖς ἐχθροῖς σου. 21 Τὸ δένδρον ὃ εἶδες  
τὸ μεγαλυνθὲν καὶ τὸ ἰσχυρὸς, ὃ ὅ ὕψος  
ἔφθασεν εἰς τὸν οὐρανόν, καὶ τὸ κύτος  
αὐτοῦ εἰς πᾶσαν τὴν γῆν, 22 καὶ  
τὰ φύλλα αὐτοῦ εὐθαλή, καὶ ὁ καρ-  
πὸς αὐτοῦ πολὺς, καὶ τροφή πᾶσιν  
ἐν αὐτῷ· ἐπιτρέτω αὐτῷ κατὰ κύν  
τὰ θηρία καὶ ἄγρια, καὶ ἐν τοῖς κλάδοις

let seven times pass over him.

17 This matter is by the  
decree of the watchers, and the  
\* Request by the word of the  
holy ones; to the intent that  
the living may know, that the  
most High ruleth in the king-  
dom of men, and gives it to  
whomsoever he will, and sets  
up over it the \* meanest of  
men.

18 This dream I king Ne-  
buchadnezzar have seen: now  
thou O Belteshazzar, declare  
the interpretation thereof; for-  
asmuch as all the wise-men of  
my kingdom are not able to  
make known unto me the in-  
terpretation: but thou art able,  
for the spirit of the holy gods  
is in thee.

19 Then Daniel, whose  
name was Belteshazzar was as-  
tonied for one hour, and his  
thoughts troubled him: the  
king spake and said, Belte-  
shazzar let not the dream or the  
interpretation thereof trouble  
thee. Belteshazzar answered and  
said, my lord, the dream be to  
them that hate thee, and the  
interpretation thereof to thy  
enemies.

20 The tree that thou sawest  
which grew and was strong,  
whose height reached unto the  
heaven, and the sight thereof  
to all the earth;

21 Whose leaves were fair,  
and the fruit thereof much, and  
in it was meat for all; under  
which the beasts of the field  
dwelt, & upon whose branches

αὐτοῦ

## THE LXX. VERSION.

## THE ENGLISH VERS.

αὐτοὶ κατασκήνουν τὰ ὄρνεα τῆ οὐ- the fowls of the heaven had  
 ρανός, 22 Σὺ εἶ, βασιλεῦ, ὅτι their habitation;  
 ἐμεγαλύνῃς καὶ ἡχυσῃς, καὶ ἡ με- 22 It is thou, O King, that  
 art grown and become strong:  
 γαλωσύνη

## PARAPHRASE.

him become a Fool or (zz) Mad, and let seven Times, i. e. Tears pass over him, i. e. let him continue seven years in this Condition. 17 This Matter, i. e. the Event foretold by this Dream is to come to pass by the Decree of the Watchers or good Angels in conformity to the Will or Decree of God himself, and that it should so come to pass, is no other than the Request by the word of the Holy ones, i. e. the Request made by all the Holy Angels to GOD; namely to the Intent, that the Living on Earth may know, that the most High ruleth in the Kingdom of Men, and gives it to whomsoever he will, and sets up over it the meanest of men. 18 This Dream I King Nebuchadnezzar have seen: now Thou, O Belteshazzar, declare the Interpretation thereof, forasmuch as all the other Wise-men of my Kingdom are not able to make known unto me the Interpretation: but thou art Able, for the Spirit of the holy Gods is in thee.

19 Then Daniel (whose name is Belteshazzar) perceiving what was the meaning of the Dream, and how it concern'd the King himself in so high a nature, was astonish'd for one hour, and his Thoughts troubled him, partly out of Respect to Nebuchadnezzar whose Favour he was so much in, and partly as fearing how the King would take the Interpretation of the Dream. The King perceiving Daniel thus concern'd spake and said, Belteshazzar, let not the Dream or the Interpretation thereof trouble thee, i. e. be not Affraid to tell the Interpretation of the Dream to me, be it what it will: I will not thereby be displeas'd with thee. Then Belteshazzar answer'd and said, my Lord, may the Ill Events which the Dream forebodes, be to them that hate thee, and may the said Events, which I must make known to thee in giving thee the Interpretation thereof, be to thy Enemies. 20 The Tree that thou sawest, which grew and was strong, whose height reach'd unto the Heaven, and the sight or breadth thereof to all the Earth; 21 whose Leaves were fair, and the Fruit thereof much, and in it was meat for all; under which the Beasts of the field dwelt, and upon whose branches the Fowls of the Heaven had their habitation; 22 as for this Tree it is Thou, O King, who art denoted thereby, that art grown and become Strong in such a manner:

IV.  
Daniel interprets  
the Dream.

## ANNOTATIONS.

(zz) As it appears from v. 30. of this Chapter, that Pride was the Cause of this Judgment befalling Nebuchadnezzar, so Madness or Loss of Reason is not an unusual Punishment of this Sin in other Instances or Proud Persons.

F

(zzz) The

## THE LXX. VERSION.

## THE ENGLISH VERS.

γαλωσύνη σου ἐμεγαλύνθη, καὶ ἔφθασεν  
εἰς τὸ ὕψος, καὶ ἡ κυριεῖα σου εἰς τὰ  
πέρατα τῆς γῆς. 23 Καὶ ὅτι εἶδεν ὁ  
βασιλεὺς εἶρ, καὶ ἅγιον καταβαίνειντα  
ἀπὸ τοῦ οὐρανοῦ, καὶ εἶπεν· Εκτίλατε τὸ  
δένδρον, καὶ ἀφαιρέσατε αὐτὸ, πλὴν  
τινὸς φυλῆς τῶν ῥιζῶν αὐτῶν ἐν τῇ γῇ ἐά-  
σατε, καὶ ἐν δεσμῶ σιδηρῶ καὶ χαλκῶ καὶ  
ἐν τῇ χλόῃ τῇ ἔξω, καὶ ἐν τῇ δρόσῳ  
τοῦ οὐρανοῦ αὐλισθήσεται, καὶ μετὰ θείων  
ἀγγέλων ἢ μερὶς αὐτοῦ, ἕως ὅτι ἐπὶ αὐ-  
τῷ ἁλλοιωθῶσιν ἐπ' αὐτόν. 24 Τὸ  
ἡ σύγκρισις αὐτοῦ, βασιλεῦ, καὶ σύγκριμα  
ὑψίστου ὅτιν, ὃ ἔφθασεν ὅτι τὸν κύριόν  
μου τὴν βασιλείαν. 25 Καὶ σὲ ἐκδιώ-  
ξουσιν ἀπὸ τῶν ἀνθρώπων, καὶ μετὰ θείων  
ἀγγέλων ἔσται ἡ κατοικία σου, καὶ χόρ-  
τον ὡς βῆν ψωμίσι σε, καὶ ἀπὸ τῆς  
δρόσου τοῦ οὐρανοῦ αὐλισθήσῃ, καὶ  
ἐπὶ αὐτῷ ἁλλαγήσονται ὅτι σὲ, ἕως  
ὅτι γινώσκῃς ὅτι κυριεύει ὁ ὑψίστος τὴν βα-  
σιλείαν τῶν ἀνθρώπων, καὶ ὃς ἀνδρῶν  
δώσῃ αὐτίκω. 26 Καὶ ὅτι εἶπαν,  
Ἐάσατε τινὸς φυλῆς τῶν ῥιζῶν τοῦ δέν-  
δρου, ἡ βασιλεία σου σοὶ μόνει, ἀφ'  
ἧς ἀνδρῶν τῶν ἐξουσίαν τὴν οὐρανόθεν.  
27 Διατῆτο, βασιλεῦ, ἡ βουλὴ μου  
ἀρεσάτω σοι, καὶ ταῖς ἀμαρτίαις σου οἱ  
ἐλεημοσύνης λύτρωσαι, καὶ ταῖς ἀδικίαις  
τοῖς ἐν οὐκλήμοις ποιήτων· ἵσως ἔσται μα-

for thy greatness is grown and  
reaches unto heaven, and thy  
dominion to the end of the  
earth.

23 And whereas the king  
saw a watcher, and an holy  
one coming down from hea-  
ven, and saying, Hew the  
tree down, and destroy it, yet  
leave the stump of the roots  
thereof in the earth, even with  
a band of iron and brass in the  
grafs of the field, and let it be  
wet with the dew of heaven,  
and let his portion be with  
the beasts of the field, till se-  
ven times pass over him :

24 This is the interpreta-  
tion, O king, and this is the  
decree of the most High, which  
is come upon my lord the king:

25 that they shall drive thee  
from men, and thy dwelling  
shall be with the beasts of the  
field, and they shall make thee  
to eat grafs as oxen, and they  
shall wet thee with the dew of  
heaven, and seven times shall  
pass over thee, till thou know  
that the most High ruleth in  
the kingdom of men, and gives  
it to whomsoever he will.

26 And whereas they com-  
manded to leave the stump of  
the tree-roots; thy kingdom  
shall be sure unto thee, after  
that thou shalt have known  
that the heavens do rule.

27 Wherefore, O king, let  
my counsel be acceptable unto  
thee, and break of thy sins by  
righteousness, and thy iniqui-  
ties by shewing mercy to the

κρόθυμος



## THE LXX. VERSION.

## THE ENGLISH VERS.

κρόθυμος τοῖς παραπλάμασι σου ὁ Θεός.

28 Ταῦτα πάντα ἔφρασεν ὅτι Να-

βυχοδονόσορ τὸν βασιλέα. 29 Μετὰ

poor, if it may be a lengthning of thy tranquillity.

28 All this came upon the king Nebuchadnezzar.

δωδεκάμηνον,

## P A R A P H R A S E.

manner: for thy Greatness is grown and reaches unto Heaven, and thy Dominion to the end of the Earth, *i. e. thou art become the Chief King of the Earth or under Heaven.* 23 And whereas the King saw a Watcher, and *that* an Holy one, coming down from Heaven and saying; Hew the Tree down, and destroy it, yet leave the Stump of the Roots thereof in the Earth, even with a band of Iron and Brasses, in the grass of the field, and let it be wet with the dew of heaven, and let his portion be with the Beasts of the field, till seven Times or Years pass over him: 24 This is the Interpretation *thereof*, O King, and this is the Decree of the most High, which is come upon my Lord the King: 25 *Namely it is decreed that they shall not only depose thee from thy Throne, as being Unfit to govern because of the Loss of thy Reason, but even drive thee from among Men, and thy Dwelling shall be with the Beasts of the field, and they shall make thee to eat grass as Oxen, and they shall wet thee with the dew of heaven, and seven Times shall pass over thee, till thou knowest that the most High rules in the Kingdom of Men, and gives it to whomsoever he will.* 26 And whereas they, *i. e. the Holy Angels (v. 13.)* commanded to leave the Stump of the Tree-roots, *thereby is denoted that thy Kingdom shall be sure unto thee, i. e. that thou shalt certainly be restor'd again to thy Throne, after that thou shalt have known, i. e. have been made to know by what thou shalt undergo for the seven years aforesaid, that the most High which dwells in the Heavens doth rule in the Kingdom of Men, so, as to give it to whom he will.* 27 Wherefore, O King, let my Counsel be acceptable unto thee, and (xxx) break off or redeem thy Sins by Righteousness, and thine Iniquities by *betaking thy self to a Course of Piety, and especially by shewing Mercy to the Poor, if it may be a Lengthning of thy present Tranquillity: for this is the Only way whereby thou canst hope to have the foremention'd Decree against Thee recall'd.*

28 Such was the Interpretation of the Dream given by Daniel, and such his good Counsel, but Nebuchadnezzar being not wrought upon by the One or the Other, All this that was foretold by Daniel, came upon

the

## A N N O T A T I O N S.

(xxx) The Original word here render'd, *break off*; do's also signify *redeem*, and accordingly it is render'd not only in the Greek, Latin, and Arabick Versions; but also in the Syriack.

v.

The Dream is exactly fulfill'd according to Daniels Interpretation: for which reason Nebuchadnezzar publishes this Account of the matter, to the Honour and Glory of the God of Daniel.

## THE LXX. VERSION.

## THE ENGLISH VERS.

δωδεκάμηνον, ὅτι παρὰ ταῦτ' ἡ βασιλεία  
 αὐτοῦ ἐν Βαβυλῶνι παρῆλθεν, 30 ἀπε-  
 κείθη ὁ βασιλεὺς καὶ εἶπεν, ἔχ' αὐτῇ  
 ἔστι Βαβυλὼν ἡ μεγάλη, ἣν ἐγὼ ὠκο-  
 δόμησα εἰς οἶκον βασιλείας, ἐν παρῇ  
 κρατεῖ τῆς ἰσχύος μου, εἰς τιμὴν τῆς  
 δόξης μου; 31 Ἐπὶ τούτῳ λόγῳ ἐν παρῇ  
 στόματι τοῦ βασιλέως ὄντη, φωνὴ  
 ἀπ' οὐρανοῦ ἐγένετο, Σοὶ λέγουσι, Να-  
 βουχοδονόσορ βασιλεῦ, ἡ βασιλεία  
 † παρῆλθεν ἀπὸ σοῦ. 32 Καὶ ἀπὸ τῆς  
 ἀνθρώπων σε ἐκδιώξουσιν, καὶ μετὰ θηρίων  
 ἀγρίων ἡ κατοικία σου, καὶ χορτοὶ ὡς  
 βῆν ψωμί σοι, καὶ ἐπὶ τὰ χερσὶ ἀλλο-  
 γήσουσιν ὅτι σε, ἕως ἧς γινώσκῃς ὅτι κυ-  
 ρεύει ὁ ὑψίστος ἡ βασιλεία τῆς ἀν-  
 θρώπων, καὶ ὃς ἐν δόξῃ, δώσῃ αὐτίκω.  
 33 Αὐτῇ τῇ ὥρᾳ ὁ λόγος συνετελέ-  
 σθη ὅτι Ναβουχοδονόσορ, † καὶ ἀπὸ πάντων  
 ἀνθρώπων ἐξεδιώχθη, καὶ χορτοὶ ὡς  
 βῆς ἡσθίε, καὶ ἀπὸ τοῦ οὐρανοῦ τοῦ οὐ-  
 ρανοῦ τὸ σῶμα αὐτοῦ ἐβάρυνε, ἕως αἱ  
 τρίχες αὐτοῦ ὡς λέοντων ἐμεγαλύν-  
 θησαν, καὶ οἱ ὄνυχες αὐτοῦ ὡς ὀρνέων.  
 34 Καὶ μετὰ τὸ τέλος πάντων ἡμερῶν,  
 ἐγὼ Ναβουχοδονόσορ τῆς ὀφθαλμῶν  
 μου εἰς τὸν οὐρανόθεν ἀνέλαβον, καὶ αἱ  
 φρένες μου ἐπ' ἐμὲ ἐπεσφράφησαν, καὶ  
 παρὰ ὑψίστου ἠυλόγησα, καὶ παρὰ ζῶντι εἰς  
 τὸν αἰῶνα ἤνευσα, καὶ ἐδόξασα, ὅτι

29 At the end of twelve months he walk'd in the palace of the kingdom of Babylon.

30 The king spake & said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?

31 While the word was in the king's mouth, there fell a voice from heaven saying, O king Nebuchadnezzar, to thee it is spoken; The Kingdom is departed from thee:

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, till thou know that the most High rules in the kingdom of men, and gives it to whomsoever he will.

33 The same hour was the thing fulfill'd upon Nebuchadnezzar; & he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds claws.

34 And at the end of the days, I Nebuchadnezzar lift up my eyes to heaven, and my understanding return'd unto me, and I blessed the most High, and I prais'd and honour'd him that liveth for ever; \* because his dominion

ἡ ἐξουσία

## THE LXX. VERSION.

## THE ENGLISH VERS.

ἡ ἡξουσία αὐτοῦ ἡξουσία αἰώνιος, καὶ  
 ἡ βασιλεία αὐτοῦ εἰς γενεάν καὶ γε-  
 νεάν· 35 καὶ πάντες οἱ κατοικοῦντες  
 τῇ γῆν ὡς οὐδὲν ἐλογιάσασαν· καὶ κατὰ  
 τὸ θέλημα αὐτοῦ ποιᾷ ἐν τῇ δυνάμει τοῦ  
 οὐρανοῦ, καὶ ἐν τῇ κατοικίᾳ τοῦ γῆς· καὶ οὐκ

is an everlasting dominion, and  
 his kingdom is from genera-  
 tion to generation.

35 And all the inhabitants  
 of the earth are reputed as no-  
 thing; and he do's according  
 to his will in the army of hea-  
 ven, and among the inhabi-  
 tants of the earth: and none

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## PARAPHRASE.

the King Nebuchadnezzar. 29 *For (a)* at the end of twelve months he  
 walk'd in the Palace of the Kingdom of Babylon. 30 *And as he was*  
*walking, and seeing the Nobleness of his Palace,* the King spake and said  
*out of Pride and Vain-glory:* Is not this great Babylon, that I have  
 built for the House of the Kingdom, by the Might of MY Power, and  
 for the Honour of MY Majesty? 31 While the word was in the King's  
 mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar,  
 to thee it is spoken, The Kingdom is departed from thee; 32 And  
 they shall drive thee from Men, and thy Dwelling shall be with the  
 Beasts of the field: they shall make thee to eat grasse as Oxen, and seven  
 Times or years shall pass over thee, until thou know that the most  
 High rules in the Kingdom of Men, and gives it to whomsoever he will.  
 33 *And the same hour was the thing begun to be put in execution, and*  
*quickly* fulfill'd upon Nebuchadnezzar; and he *loosing his Reason* was  
 driven from Men, and did eat grasse as Oxen, and his body was wet with  
 the dew of Heaven, till his Hairs were grown like Eagles feathers, and  
 his Nails like Birds claws. 34 And at the end of the-days, *i. e. of the*  
*seven years,* I Nebuchadnezzar lift up my eyes unto heaven, and mine  
 Understanding or the Use of my Reason return'd unto me, and I blessed  
 the most High, and I praised and honour'd him that liveth for ever,  
 because his Dominion is an Everlasting Dominion, and his Kingdom is  
 from generation to generation: 35 and all the Inhabitants of the Earth  
 are reputed as Nothing *in his sight, or in respect of his Power;* and he  
 do's according to his Will in the Army of Heaven, *i. e. among the An-*  
*gels above,* and among the Inhabitants of the Earth: and none can stay  
 his

## ANNOTATIONS.

(a) It is suppos'd by the Learn'd, that this befell Nebuchadnezzar about the  
 569<sup>th</sup> year before Christ; and consequently that he was restor'd to his Reason  
 and Throne in 562<sup>d</sup> year before Christ, and so not long before his Death, as  
 may be seen in the Chronological Table hereunto belonging.

(aa) That



## THE LXX. VERSION.

## THE ENGLISH VERS.

ἐστὶν ὃς ἀντιποιήσῃ τῇ χειρὶ αὐτῷ, καὶ  
ἐρῶ αὐτῷ, Τί ἐποίησας; 36 Αὐτῷ τῷ  
χαρῶ αἱ φρένες μὲ ἐπεσφάφη ἐπ' ἐμέ,  
καὶ εἰς τὴν τιμὴν τῆ βασιλείας μὲ ἤλθον  
καὶ ἡ μορφή μὲ ἐπέσρεψεν ἐπ' ἐμέ, καὶ  
οἱ τυράννοι μὲ καὶ οἱ μεγιστάνες μὲ ἐζή-  
την με, καὶ ὅτι τῇ βασιλείᾳ μὲ ἐκρα-  
ταϊώθη, καὶ μεγαλωσὺν ὡς αἰσώτερον  
προσετέθη μοι. 37 Νῦν ὅτι ἐγὼ Να-  
βουχοδονόσορ αἰνῶ καὶ ὑπερυψῶ καὶ δοξάζω  
τῇ βασιλείᾳ τοῦ ὕψους, ὅτι πάντα τὰ ἔργα  
αὐτοῦ ἀληθινὰ, καὶ αἱ κρίσεις αὐτοῦ κρίσεις,  
καὶ πάντα τὰς πορευομένους ὑπερηφανία  
διώταται ταπεινώσασθαι.

Κεφ. ε'. Βαλτάσαρ ὁ βασιλεὺς  
ἐποίησε δεῖπνον † μέγα τοῖς μεγιστάσι

can stay his hand, or say unto him, What dost thou?

36 At the same time my \*un-  
derstanding return'd unto me;  
& for the glory of my kingdom  
my honour and \*grandeur re-  
turn'd unto me; and my coun-  
sellors and my lords sought  
unto me; and I was esta-  
blish'd in my kingdom; and  
excellent majesty was added  
unto me.

37 Now I Nebuchadnezzar  
praise and extol and honour  
the King of heaven, \*because  
all his works are truth, and his  
ways judgment; and those that  
walk in pride, he is able to  
abase.

Chap. V.

Belshazzar the king made a  
great feast to a thousand of his  
αὐτῷ

## A N N O T A T I O N S.

(aa) That Belshazzar was the Grandson of Nebuchadnezzar, seems evident from these considerations. In Jerem. 27. 6, 7. it is said, *And now have I given all these Lands into the hand of Nebuchadnezzar the King of Babylon my servant: — and all Nations shall serve HIM, and his SON, and his SON'S SON.* But now Belshazzar was the Last that held the Empire of the Babylonians, as appears from the two last verses of this same Chapter. Wherefore He must be according to the foremention'd Prophecy of Jeremy the Grandson of Nebuchadnezzar, or his Son's Son. And agreeably hereto, as we read in 2 Kings 23. 10, &c. that Nebuchadnezzar came up against Jerusalem, and took it, and carried away Jehoiachin to Babylon; so we read 2 Kings 25. 27. that in the thirty seventh year of the Captivity of Jehoiachin King of Judah, — Evil-merodach King of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin &c. Whence it appears that Evil-merodach was immediate Successor to Nebuchadnezzar, and that without doubt as his Son. Accordingly as it is generally agreed by the Learned, that Nebuchadnezzar was the same call'd in Ptolemy's Canon Nabocollassar; so it is generally agreed that Iluaro-dam who follows next in the said Canon, was the same call'd in Scripture Evil-merodach. After whom comes in the said Canon Niricollassar, who is said to have married the Daughter of Nebuchadnezzar, and thereupon to have usurp'd the Throne upon Iluaro-dam's Death or Murder; and his Reign is set down in the said Canon as continuing four years. After whom, tho' not in Ptolemy's Canon by reason of the Shortness of his Reign only for nine months, yet in the Bishop of Worcester or Mr Marshall's Table the second,

## P A R A P H R A S E.

his hand, or say unto him, What dost thou? 36 At the same time that my Understanding thus return'd unto me, and I was thus made sensible that the most High rules in the Kingdom of Men, and gives it to whomsoever he will; the Other Particulars foretold by Daniel came likewise to pass, and as for the Glory of my Kingdom, My Honour and Grandeur return'd unto me; and my Counsellors and my Lords fought unto me, and I was establish'd again in my Kingdom, and excellent Majesty was added unto me. 37 Now I Nebuchadnezzar publish this Account of the Matter, that thereby I may not only my self, but also cause others to praise and extol and honour the King of Heaven; because that All his Works are Truth, and his Ways are Judgment or Just; and by what he has done to me, he has taught Men, that Those that walk in Pride, he is Able to Abate, be they Never so great, even the greatest Monarchs on Earth.

## S E C T I O N II.

Wherein is contain'd an Account of the more Remarkable Particulars that befell Daniel, during the Reigns of BELSHAZZAR and DARIUS the Mede: Being what makes up the Contents of Chap. V — Chap. IX.

## Sect. II. N° I.

Belshazzar, while he was profaning the Sacred Vessels brought from the Temple of Jerusalem, is stricken with a great Dread and Astonishment, upon seeing an Hand writing upon the Wall, which no one but Daniel could read or interpret. According to the Interpretation whereof, Belshazzar was slain the same night, and so an End put to the Kingdom or Empire of the Babylonians, the Empire being translated to the Medes and Persians.

Chap. V. Nothing material or proper to be taken notice of in the Sacred History hapning in the short Remainder of Nebuchadnezzar's Reign, nor during the two years Reign of his Son Evil-merodach, nor of those that usurp'd the Throne after Evil-merodach, Daniel passes on to the Reign of Belshazzar the Son of Evil-merodach, and so Grandson of Nebuchadnezzar. Now this (aa) Belshazzar the King made a great Feast to a (b) Thou-

I.  
Belshazzar profanes the holy vessels of the Temple.

## A N N O T A T I O N S.

second, is mention'd Laborosoarchod, as the Son and Successor of Niricassolassar. Who being said to be set aside or taken out of the house after nine months Reign, Nabonadius succeeded, being the Last of the Babylonian Kings mention'd in the Canon of Ptolemy, and the same (according to the Opinion of the most Learned)

## THE LXX. VERSION.

## THE ENGLISH VERS.

αὐτὸν χιλίας, καὶ κατέσθην τῶν χιλίων ὁ οἶνος.

2 Καὶ πίνων Βαβυλῶναρ εἶπεν ἐν τῇ γού-  
σῃ τῶν οἴνων, ὅτι ἐνεγκεῖν τὰ σκεύη τὰ χρυ-  
σᾶ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκεν Ναβουχο-  
δονόσορ ὁ πατὴρ αὐτοῦ ἐκ τῆς ναῦς τῆς ἐν Ἱερου-  
σαλὴμ, καὶ πῖναι ἐν αὐτοῖς ὁ βασιλεὺς,  
καὶ οἱ μεστῶνες αὐτοῦ, καὶ αἱ παλλακαὶ αὐτοῦ,  
καὶ αἱ πρῶκοιδοὶ αὐτοῦ. 3 Καὶ ἠνέχθη  
τὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ  
ἐξήνεγκεν ἐκ τῆς ναῦς τῆς ἐν Ἱερουσα-  
λὴμ, καὶ ἔπινον ἐν αὐτοῖς ὁ βασιλεὺς, καὶ οἱ  
μεστῶνες αὐτοῦ, καὶ αἱ παλλακαὶ αὐτοῦ, καὶ αἱ  
πρῶκοιδοὶ αὐτοῦ. 4 Ἐπίνον οἶνον, καὶ ἠνέ-  
χθησαν χρυσοῦς, καὶ ἀργυρῶς, καὶ χαλ-  
κῶς, καὶ σιδηρῶς, καὶ ξυλίνους, καὶ λιθίνους.

5 Ἐν αὐτῇ τῇ ὥρᾳ ἐξῆλθον δά-  
κτυλοι χειρὸς ἀνθρώπου, καὶ ἔγραφον κα-  
τέναντι τῆς λαμπάδος ὅτι ὁ κονίαμα τῆς  
τοίχης τῆς οἰκῆς τῆς βασιλείας, καὶ ὁ βασι-  
λεὺς ἐθεώρῃ τὴν ἀσπράγγην τῆς χειρὸς  
τῆς γραφῆσης. 6 Τότε τῆς βασιλείας ἡ  
μορφή ἠλλοιώθη, καὶ οἱ διαλογισμοὶ αὐτοῦ  
συνετέρασεν αὐτὸν, καὶ οἱ σπύλαι αὐτοῦ  
διελύοντο, καὶ τὰ γόνατα  
αὐτοῦ συνεκροῖντο. 7 Καὶ ἐβόησεν ὁ  
βασιλεὺς ἐν ἰσχύϊ, ὅτι εἰσαγαγεῖν μάγους,

lords, and drank wine before  
the thousand.

2 Belshazzar, whilst he tast-  
ed the wine, commanded to  
bring the golden and silver ves-  
sels, which his father Nebu-  
chadnezzar had taken out of  
the temple which was in Jeru-  
salem, that the king and his  
princes, his wives and his con-  
cubines might drink therein.

3 Then they brought the  
golden vessels that were taken  
out of the temple of the house  
of God, which was at Jerusa-  
lem, and the king and his  
princes, his wives and his con-  
cubines drank in them.

4 They drank wine, and  
praised the gods of gold, and  
of silver, of brass, of iron, of  
wood, and of stone.

5 In the same hour, came  
forth fingers of a man's hand,  
and wrote over against the can-  
dlestick upon the plaister of the  
wall of the king's palace, and  
the king saw the part of the  
hand that wrote.

6 Then the king's counte-  
nance was chang'd, and his  
thoughts troubled him, so that  
the joynts of his loines were  
loosed, and his knees smote  
one against another.

7 The king cried aloud to  
bring in the astrologers, the

Χαλδαίους,

## ANNOTATIONS.

Learned) that is call'd in Scripture *Belshazzar*, being the Son of *Evil-merodach*, and so *Grandson* of *Nebuchadnezzar*. Which last will hold true, supposing him to be the younger Brother of *Laborosoarchod*, and Son of *Niricassolassar* who married *Nebuchadnezzar's* Daughter. As for the Original word *AN*, it is taken in Scripture to denote, not only ones immediate *Father* or *Father* properly so call'd,



## P A R A P H R A S E.

a (b) Thousand of his Lords: and drank wine before or with the Thousand. 2 And Belshazzar, whilst he tasted the Wine, *i. e. was drinking*, commanded to bring the golden and silver Vessels, which his Father, *i. e. more strictly speaking his Grandfather*, Nebuchadnezzar had taken out of the Temple which was in Jerusalem, that the King and his Princes, his Wives and his Concubines might drink therein, *by way of Triumph over the GOD of the Jews to whom the said Vessels had been consecrated, and in honour of their own False Gods (as appears from v. 4)*

3 Then they brought the golden Vessels, that were taken out of the Temple (or which is the same out) of the House of GOD, which was at Jerusalem: and the King and his Princes, his Wives and his Concubines drank in them. 4 They drank wine, and praised the Gods of their own Country, whose Idols were made of Gold, and of Silver, of Brass, of Iron, of Wood, and of Stone; and in the mean while despised the True GOD, and dishonour'd him by thus profaning the Vessels consecrated to his Service, and did as it were triumph over him.

5 Hereupon GOD in his Wisdom saw fit to vindicate his Honour, immediately and by an extraordinary manner. Namely in the same hour, or at the very same time while they were thus drinking in the Vessels of the Temple, came forth Fingers of a Mans hand, and wrote over against the Candlestick, upon the plaister of the wall of the King's palace; and the King saw the part of the Hand that wrote. 6 Then the King's countenance was chang'd, and his Thoughts troubled him, so that the (c) joynts of his loyns were loos'd, *i. e. he could not stand upright for Fear*, and his knees smote one against another. 7 The King cried aloud to bring in presently the Astrologers, the Chaldeans, and the Soothsayers:

II.  
Whereupon the End of his Reign is signified by an Hand-writing on the Wall of the Palace: which the Wife-men of Babylon could not read or interpret.

## A N N O T A T I O N S.

call'd, but also ones Grandfather or Great Grandfather &c. Hence our Translators, tho' they have render'd the Original word *Father*, according to the Latitude of its signification, yet have remark'd in the margin, that thereby may be understood more properly in this instance *Grandfather*. It remains only to observe, that there is a great Likeness between the name of this King, and the Chaldean name given to Daniel, the former being call'd *Belshazzar*, the latter *Belteshazzar*, inasmuch that in the Greek Version and all the other Old Versions, Both names are writ alike: And hence it is easy to infer, that the One name was given to *Daniel*, as well as the Other to *Nebuchadnezzar's own Grandson*, out of a special Respect to Daniel; Both being so call'd according to the name of the God of Nebuchadnezzar, as is expressly mention'd Chap. 4. 8. in respect of *Daniel*, and may thence be reasonably infer'd in respect of the Other.

(b) Perhaps this may be better render'd, *To his principal Lords*, *i. e. to such as were Chiliarchs or Rulers of Thousands*, as they are called Exod. 28. 21. and in several other places of Scripture. Compare particularly *Micah 5. 2.* with *Mat 2. 6.*

(c) Upon any very sudden and great Surprize or Fright, it is usual for Persons to be seiz'd with a great Weakness in their Backs, as if the Joynts of their Loins (or Back-bone) were loos'd; inasmuch that they cannot go or stand till they have recover'd themselves from the said Fright.

## THE LXX. VERSION.

## THE ENGLISH VERS.

Χαλδαίς, γαζαρηνῶν· καὶ εἶπε τοῖς  
σοφοῖς Βαβυλωνίους, Ὅς ἂν ἀναγνῶ τὴν  
γραφήν τούτην, καὶ τίς σύγκρισιν ἑ-  
αυτῆς γινώσκει μοι, πορφύρεον ἐνδύσε-  
ται, καὶ ὁ μαριάκης ὁ χρυσεὺς ἑπὶ τὸν  
πράχην αὐτοῦ, καὶ τρίτος ἐν τῇ βα-  
σιλείᾳ μετ' αὐτοῦ. 8 Καὶ εἰσεπορεύοντο  
ἅπαντες οἱ σοφοὶ τοῦ βασιλέως, καὶ οὐκ  
ἠδυνάοντο τίς γραφὴν ἀναγνῶναι, καὶ  
οὐκ ἐκείνους σύγκρισιν γινώσκειν τῇ βασιλείᾳ.  
9 Καὶ ὁ βασιλεὺς Βαλτάσαρ ἔταράχθη,  
καὶ ἡ μορφή αὐτοῦ ἠλλοιώθη ἑπὶ  
αὐτοῦ, καὶ οἱ μεγάλαντες αὐτοῦ  
ἐταράχθησαν.

10 Καὶ εἰσῆλθεν ἡ βασίλισσα εἰς  
τὸν οἶκον τῆς πόλεως, καὶ ἔπεμψε  
ἡ βασίλισσα, καὶ εἶπεν, Βασιλεῦ,  
εἰς τῆς αἰῶνας ζῆτι· μὴ ταρασέ-  
πασάν σε οἱ ἀστρολογισμοὶ σου, καὶ  
ἡ μορφή σου μὴ ἀλλοιῶσθαι. 11 Ἐπὶ  
ἀνὴρ ἐν τῇ βασιλείᾳ σου, ἐν ᾧ πνεύ-  
μα Θεοῦ ἔστιν· καὶ ἐν ταῖς ἡμέ-  
ραις τῆς πατρὸς σου, χρηγρήνησι καὶ  
σωώσεις εὗρεθαι ἐν αὐτῷ, καὶ ὁ βα-  
σιλεὺς Ναβουχοδονόσορ ὁ πατήρ σου  
ἄρχοντα ἐπασιδῶν, μάγον, Χαλ-  
δαίων, γαζαριῶν, κατέστησεν αὐ-  
τὸν ὁ πατήρ σου ὁ βασιλεὺς.

Chaldeans, and the soothsayers:  
and the King spake, and said  
to the wise-men of Babylon,  
Whosoever shall read this writ-  
ing, and shew me the interpre-  
tation thereof, shall be clothed  
with scarlet, and have a chain  
of gold about his neck, and  
shall be the third ruler in the  
kingdom.

8 Then came in all the  
King's wise-men, but they  
could not read the writing, nor  
make known to the King the  
interpretation thereof.

9 Then was King Belshaz-  
zar greatly troubled, and his  
countenance was changed in  
him, and his lords were asto-  
nied.

10 Now the Queen, by rea-  
son of the words of the King  
and his lords, came into the  
banquet-house, and the Queen  
spake, and said, O King, live  
for ever: let not thy thoughts  
trouble thee, nor let thy coun-  
tenance be changed.

11 There is a man in thy  
kingdom, in whom is the Spirit  
of the holy gods, and in the  
days of thy father, light and  
understanding and wisdom like  
the wisdom of the gods, was  
found in him: whom the king  
Nebuchadnezzar thy father,  
the King, I say, thy father  
made master of the Magicians,  
Astrologers, Chaldeans, and  
Soothsayers;

12 ὅτι

## ANNOTATIONS.

(cc) For it is not to be doubted but there was some one or more Colleges of these  
Wise-men in or about Babylon.

(d) Grotius

## PARAPHRASE.

Soothsayers: and the King spake and said to the *said* Wisemen of Babylon; Whosoever shall read this Writing, and shew me the Interpretation thereof, shall be cloath'd with Scarlet, or *Purple*, and have a Chain of Gold about his Neck, and shall be the Third Ruler in the Kingdom. 8 Then came in All the Kings Wise-men, *i. e. All that were maintain'd by the King (cc) in or near the Court as such*, but they could not read the Writing, nor make known to the King the Interpretation thereof. 9 Then was King Belshazzar *more* greatly troubled *than afore*, and his Countenance was *more* chang'd or *dejected* in him, and *now even* his Lords were astonish'd.

10 Now the Queen, (*d*) *who (as appears from what she says in the following verses) had a great Opinion and consequently Esteem of Daniel, and probably was Virtuously inclin'd, and well dispos'd toward the Worship of the True God, by means of the Instructions she might have receiv'd from Daniel, and thereupon had Absented her self from this profane Feasting of the King, by reason of the Words of the King and his Lords, who in this great Surprise and Exigency had desir'd Her in a special manner to come to them, (or, as the Original may be otherwise render'd, by reason of (e) what had thus befall the King and his Lords) came into the Banquet-house. And the Queen spake and said, O King, (f) live for ever: let not thy Thoughts trouble thee, nor let thy Countenance be chang'd.* 11 There is a Man in thy Kingdom, in whom is the Spirit of the Holy Gods, and in the days of thy Father, *i. e. Grandfather* Light and Understanding and Wisdom, like the Wisdom of the Gods, was found in him; whom *therefore* the King Nebuchadnezzar thy Father, *i. e. Grandfather*; the King (I say) thy Father made Master of the Magicians, Astrologers, Chaldeans, and Soothsayers: 12 Forasmuch as an excellent

III.  
At the Motion of the Queen, Daniel is sent for to read and interpret the Hand-writing.

## ANNOTATIONS.

(*d*) Grotius and some other Commentators are of Opinion, that this *Queen* was not the *Queen Consort* of Belshazzar, but the *Queen Mother*, *i. e. Grandmother*; and the principal Reason for this Opinion seems to be this, because it is said v. 2, &c. that the *King's Wives* were drinking with him. But it is to be observ'd, that the *King's Wives* is an Expression so far from *including* the Queen, as being One of his Wives, that it rather amounts to an express *Excluding* of the Queen; forasmuch as altho' the *Queen* was One of the *King's Wives*, yet it seems to be usual in those Countries and Times to distinguish between *Her* and the *Rest*, by calling the *Rest* in general his *Wives*, and *Her* in particular and by way of Distinction *the Queen*. In short I can't but think that if Any other than the *Queen Consort* had been here meant, somewhat would have been mention'd to have specified so much; and the said *Queen* would have been call'd Belshazzar's *Mother*, as well as Nebuchadnezzar is call'd in this Chapter his *Father*.

(*e*) The Original word, as it denotes *Words*, so also it denotes any *Matter*, or *Thing*, or *Occurrence*; and accordingly is translated *Matter* or *Thing* in many places of this Book; and consequently might be here also.

(*f*) See the Paraphrase of Chap. 2. 4.



## THE LXX. VERSION.

## THE ENGLISH VERS.

12 ὅτι πνεῦμα θεῶν ἐν αὐτῷ, καὶ φρόνησις καὶ συνέσις ἐν αὐτῷ· συγχείων ἐνύπνια, καὶ ἀναγέλλων κρατέμματα, καὶ λύων σιωδίσμους, Δανιήλ· καὶ ὁ βασιλεὺς ἐπέθηκεν ὄνομα αὐτῷ Βαλτάσαρ· νῦν οὖν κληθήτω, καὶ τίμω σύγκεισιν αὐτῷ ἀναγέλλῃ σοι. 13 Τότε Δανιήλ εἰσέχθη ἐνώπιον τῷ βασιλέως· καὶ εἶπεν ὁ βασιλεὺς πρὸς Δανιήλ, Σὺ εἶ Δανιήλ, ὁ ἀπὸ τῆς ἰῶν τῆς ἀχμαλωσίας τῆς Ἰουδαίας, ἧς ἤγαγεν ὁ βασιλεὺς ὁ πατήρ μου; 14 ἤκουσα θεοῦ σοῦ, ὅτι πνεῦμα θεοῦ ἐν σοὶ, καὶ χρηρῆσις, καὶ σύνεσις, καὶ σοφία θεῶν εὑρέθη ἐν σοὶ. 15 Καὶ νῦν εἰσήλθον ἐνώπιόν μου οἱ σοφοί, μάγοι, γαζαρίων, ἵνα τίμω γραφῶν ἡμεῶν ἀναγνώσι, καὶ τίμω σύγκεισιν αὐτῆς γνωρίσωσί μοι, καὶ ὅκιν ἡδυνήθησαν ἀναγγεῖλαί μοι. 16 Καὶ ἐγὼ ἤκουσα θεοῦ σοῦ, ὅτι ἡ δυνάμις σου συγκεῖται· νῦν οὖν εἰάν διωθῇς τίμω γραφῶν ἡμεῶν ἀναγνῶναι, καὶ τίμω σύγκεισιν αὐτῆς γνωρίσωσί μοι, πορφύραν ἐνδύσῃ, καὶ ὁ μανιάκης ὁ χρυσοῦς ἔσται ἐπὶ τῷ περικεφαλαίῳ σου, καὶ τρίτος ἐν τῇ βασιλείᾳ μου ἄρξῃς. 17 Τότε ἀπεκρίθη Δανιήλ, καὶ εἶπεν ἐνώπιον τῷ βασιλέως, Τὰ δέ-

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts were found in the said Daniel, whom the King named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the King; and the King spake and said unto Daniel, Art thou that Daniel, \* who is of the children of the captivity of Judah, whom the King my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding, and excellent wisdom is found in thee.

15 And now the wise men, the astrologers have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing.

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel answer'd, and said before the King, Let

ματά

## THE LXX. VERSION.

## THE ENGLISH VERS.

ματὰ σε ἑαυτῷ, καὶ τὸ δωρεὰν δὲ οἰ-  
κίας σε ἐπὶ τῷ δόξῃ, ἐγὼ δὲ τὸ γράψω  
ἀναγνώσομαι τὸ βασιλῆος, καὶ τὴν σύλ-  
λεισιν αὐτῆς γνώσω σοι. 18 Βασι-  
λεῦ, ὁ Θεὸς ὁ ὑψίστος τὴν βασιλείαν,

thy gifts be to thy self, and give  
thy \*freegift to another, yet I  
will read the writing unto the  
King, and make known to him  
the interpretation.

18 O thou King, the most  
high God gave Nebuchadnezzar

κρη

## PARAPHRASE.

excellent Spirit, and Knowledge, and Understanding, Interpreting of  
Dreams, and shewing or explaining of Hard Sentences, and Dissolving  
of Doubts, were found in the same Daniel, whom (g) *Ashpenaz the  
Prince of the Eunuchs first, and afterwards the King himself as ap-  
proving thereof, named (much after thy Own name) Belshazzar accord-  
ing to the Name of his God, to testify the great Respect the King had for  
him.* Now let this same Daniel be call'd, and he will shew *what is the  
Writing and the Interpretation thereof.* 13 Then was Daniel brought  
in before the King; and the King spake and said unto Daniel: Art  
thou That Daniel, who is of the Children of the Captivity of Judah,  
whom *Nebuchadnezzar the King my Grand-father brought out of  
Jewry?* 14 I have even heard of thee, that the Spirit of the Gods is  
in thee, and that Light and Understanding and excellent Wisdom is  
found in thee. 15 And now the Wise-men, the Astrologers and the  
*rest* have been brought before me, that they should read this Writing  
*which thou seest on the Wall,* and make known unto me the Interpre-  
tation thereof; but they could not shew the Interpretation of the thing.  
16 And I have heard of thee, that thou canst make Interpretations, and  
dissolve Doubts: Now if thou canst read the Writing *on the Wall,* and  
make known to me the Interpretation thereof, thou shalt be cloath'd  
with Scarlet, and have a Chain of Gold about thy neck, and shalt be  
the Third Ruler in the Kingdom.

17 Then Daniel answer'd and said before the King, Let thy Gifts  
*usually given in such Cases* be to thy self, and give thy Free-gift *over*  
and above to Another, *i. e. I matter not what thou sayst or dost as to*  
*them: Tho' I should have none of them,* yet I will upon other Motives  
*which weigh more with me, namely on the Consideration that the Ho-*  
*nour of my GOD will be hereby manifestly vindicated; on this account*  
I will read the Writing unto the King, and make known to him the  
Interpretation. 18 O thou King, the most High God gave Nebuchad-  
nezzar

IV.  
Daniel reproves  
Belshazzar for  
profaning the Ho-  
ly Vessels of the  
Temple.

## ANNOTATIONS.

(g) Compare Chap. 1. 7. Or else it may be here said that the King gave this  
name to Daniel, forasmuch as Ashpenaz might do it by the King's Direction at  
first. See also Chap. 4. 8.

(gg) This

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## THE ENGLISH VERS.

καὶ τὴν μεγαλωσύνην, καὶ τὴν τιμὴν, καὶ τὴν δόξαν ἔδωκε Ναβυχοδονόσορ τῷ πατρὶ σου.

19 Καὶ ἀπὸ τῆς μεγαλωσύνης ἧς ἔδωκεν αὐτῷ, πάντες οἱ λαοὶ, φυλαὶ, γλῶσσαι καὶ τρεμονίαι καὶ φοβέμενοι ἀπὸ προσώπου αὐτοῦ· ὅς ἐβύλετο αὐτὸς ἀνθρώπους, καὶ ὅς ἐβύλετο αὐτὸς ἑταίρους, καὶ ὅς ἐβύλετο αὐτὸς ἐταίρους.

20 Καὶ ὅτε ὑψώθη ἡ καρδία αὐτοῦ, καὶ ὁ πνεῦμα αὐτοῦ, ἐκραταιώθη τῷ ὑψηφαιεύεσθαι, καὶ ἐνέχθη ἀπὸ τοῦ θρόνου τῆς βασιλείας· καὶ ἡ τιμὴ ἀφαιρέθη ἀπὸ αὐτοῦ. 21 καὶ ἀπὸ τῶν ἀνθρώπων ἐξεδιώχθη, καὶ ἡ καρδία αὐτοῦ ὡς τῆς θηρίων ἐδόθη, καὶ ὡς τῶν ὀνάντων ἡ κατοικία αὐτοῦ, καὶ χόρτον ὡς βῆν ἐφώμιζον αὐτὸν, καὶ ἀπὸ τῆς ὁδοῦ τῆς ἐρήμου ὁ σῶμα αὐτοῦ ἐβάφη, ἕως ὅτι ἐγνώσκειν κυριεύει ὁ Θεὸς ὑψίστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ὅτι αἱ δόξαι, δώσῃ αὐτήν. 22 Καὶ σὺ τὸ υἱὸς αὐτοῦ, Βαλτάσαρ, ὃς ἐταπεινώσας τὴν καρδίαν σου κατενόησας τὸ Θεῶν· καὶ πάντα ταῦτα ἐγνώσας;

23 Καὶ ὅτι τὸ Κύριον Θεὸν τῶν ὀρανῶν ὑψώθης, καὶ ταῖς σκεύη τῶν οἴκων αὐτοῦ τῶν ἡνεσχαν ἐνώπιόν σου, καὶ σὺ καὶ οἱ μεγιστάνες σου, καὶ αἱ παλλακαὶ σου, καὶ αἱ πόρνοι σου οἶνον ὄπινετε ἐν αὐτοῖς· καὶ τὰς θεὰς τὰς χρυσεῖς, καὶ ἀργυρεῖς, καὶ χαλκεῖς, καὶ σιδηρεῖς, καὶ ξυλίνες, καὶ λιθίνες, οἳ ἐβλέπεσι, καὶ οἳ οὐκ

zar thy father a kingdom, and majesty, and glory, and honour.

19 And for the majesty that he gave him, all people, nations, and languages trembled, and fear'd before him: whom he would, he slew, and whom he would, he kept alive; and whom he would, he set up, and whom he would, he put down.

20 But when his heart was lifted up, & his mind harden'd in pride: he was deposed from his kingly throne, & they took his glory from him.

21 And he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the most high God \*rules in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this:

23 But hast lifted up thyself against the Lord of heaven, and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them, and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor

ἀκούουσιν,



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## THE ENGLISH VERS.

ἀκρόσι, καὶ ὃ γινώσκουσιν, ἤνεσας· καὶ τὸ  
Θεόν, ὃ ἡ πνοή σου ἐν χειρὶ αὐτοῦ καὶ πάντα  
αἱ ὁδοὶ σου, αὐτὸν οὐκ ἐδόξασας. 24 Δια-  
τέτο ἐκ ὁμοιωμάτων αὐτοῦ ἀπεστάλη ἀγρά-  
βατος χειρὸς, καὶ τὴν γραφὴν αὐτὴν ἐπέταξε.

25 Καὶ αὕτη ἡ γραφή ἡ ἐπι-  
ταγμένη, Μενή, Θεκέλ, Φάρσε.

hear, nor know : and the God  
in whose hand thy breath is,  
and whose are all thy ways,  
hast thou not glorified.

24 Then was the part of the  
hand sent from him, and this  
writing was written.

25 And this is the writing  
that was written, MENE MENE,  
TEKEL UPHARSIN.

26 Τέτο

## P A R A P H R A S E.

nezzar thy *Grand-father* a Kingdom, and Majesty, and Glory, and Ho-  
nour. 19 And for the Majesty that he gave him, All People of the se-  
veral Nations and Languages in the World trembled and fear'd before  
him : whom he would, he slew ; and whom he would, he kept alive :  
and whom he would, he set up or promoted to great Honour ; and whom  
he would, he put down. 20 But when his Heart was hereby lifted up,  
and his Mind harden'd in Pride, He himself was, by the just Judgment  
of the most High GOD, depos'd from his Kingly Throne, and they took  
his Glory from him. 21 And not only so, but also he was driven from  
the Sons of Men, and his Heart was made like the Beasts, i. e. he became  
as Void of Reason as a Brute, and accordingly his Dwelling was with  
the wild Asses, the most simple and despicable even of Brutes : they fed  
him with Grass like Oxen, and he lay out in the Open field all weathers  
like Beasts, so that his Body was wet with the dew of Heaven, till he  
knew that the most High GOD rules in the Kingdom of Men, and that  
he appoints over it whomsoever he will, and then was Nebuchadnezzar  
restored to his Kingdom again. 22 And thou his Grand-son Belshazzar,  
hast not humbled thy Heart toward the same most High GOD, tho' thou  
knewest All this came upon thy Grand-father for his Pride : 23 but hast  
lifted up thy self against the Lord of Heaven, and at thy Command they  
have brought the Vessels of his House before thee ; and thou and thy  
Lords, thy Wives and thy Concubines have drank wine in them, and  
thou hast prais'd the Gods or Idols made of Silver and Gold, of Brass,  
Iron, Wood, and Stone, which see not, nor hear, nor know : and the  
GOD, in whose hand thy Breath is, and in whose disposal are All thy  
Ways or Affairs, hast thou not glorified, but on the contrary dishonour'd  
in an extraordinary degree, by thus profaning the Vessels dedicated to his  
service. 24 Then and upon this account was the part of the Hand sent  
from him, and this Writing was written by his appointment.

25 And in the first place This is the Writing, i. e. these are the Words  
of the writing, that was written : MENE MENE, TEKEL UPHARSIN.

v.  
And reads and  
interprets the  
Hand-writing.

26 And

## THE LXX. VERSION.

## THE ENGLISH VERS.

26 Τὸ τοῦ σύγκριμα τῷ ῥήματος.  
Μανὴν, ἐμέτρησεν ὁ Θεὸς τὴν βασι-  
λείαν σου, καὶ ἐπλήρωσεν αὐτὴν.

27 Θεκέλ, ἐστάθη ἐν ζυγῷ, καὶ  
εὗρέθη ὑπερβῦσα. 28 Φάρες, διηρη-  
ται ἡ βασιλεία σου, καὶ ἐδόθη Μή-  
δους καὶ Πέρσας.

29 Καὶ εἶπε Βαλτάσαρ, καὶ ἐνέδυσ-  
τ' Δανιὴλ πορφύραν, καὶ τ' μαριάκην τ'  
χρυσῶν περιέβηκεν περὶ τ' πύργον  
αὐτοῦ, καὶ ἐκήρυξε περὶ αὐτοῦ, (καὶ τῷ) αὐτὸν  
ἀρχιστάτητον ἐν τῇ βασιλείᾳ.† 30 Ἐν  
αὐτῇ τῇ νυκτὶ ἀνῆρέθη Βαλτάσαρ ὁ  
βασιλεὺς ὁ Χαλδαῖος. 31 Καὶ Δα-  
ρεῖος ὁ Μήδους παρέλαβε τὴν βασιλείαν,  
ὡν ἐτὼς ἐξήκοντα δύο.

Κεφ. Ὶ'. Καὶ ἤρεσεν ἐνώπιον Δα-  
ρείου, καὶ κατέστησεν ὅππῃ τῆς βασι-  
λείας σατράπας ἔχοντες εἴκοσι, τῷ εἶ-  
ναι αὐτοὺς ἐν ὅλῃ τῇ βασιλείᾳ αὐτοῦ,  
2 καὶ ἐπάνω αὐτῶν ἱερεῖς τρεῖς,  
(ὧν ἦν Δανιὴλ εἰς ἑξ αὐτῶν,) τῷ  
ἀποδιδόναι αὐτοῖς τὰς σατράπας λό-  
γον, ὅπως ὁ βασιλεὺς μὴ ἐνοχλή-  
ται. 3 Καὶ ἦν Δανιὴλ ὑπὲρ αὐτοὺς,  
ὅτι πνεῦμα σοφίας ἦν ἐν αὐτῷ, καὶ ὁ  
βασιλεὺς κατέστησεν αὐτὸν ἐφ' ὅλης τῆς  
βασιλείας αὐτοῦ.

4 Καὶ οἱ ἱερεῖς καὶ οἱ σατρά-  
παι ἐζήτουσαν πᾶσι εὐρεῖν κατὰ

26 This is the interpretation  
of the thing, MENE, God hath  
numbred thy kingdom, and fi-  
nished it.

27 TEHEL, thou art weigh'd  
in the balances, and art found  
wanting.

28 PERES, thy kingdom is  
divided, & given to the Medes  
and Persians.

29 Then commanded Bel-  
shazzar, and they clothed Da-  
niel with scarlet, and put a  
chain of gold about his neck,  
and made a proclamation con-  
cerning him, that he should be  
the third ruler in the kingdom.

30 In that night was Bel-  
shazzar the King of the Chal-  
deans slain.

31 And Darius the \* Mede  
took the kingdom, being about  
threescore and two years old.

## Chap. VI.

It pleased Darius to set over  
the kingdom, an hundred and  
twenty princes, which should  
be over the whole kingdom.

2 And over these, three pre-  
sidents (of whom Daniel was  
first) that the princes might  
give accounts unto them, and  
the King should have no da-  
mage.

3 Then this Daniel was pre-  
ferr'd above the presidents and  
princes, because an excellent  
spirit was in him, and the King  
thought to set him over the  
whole realm.

4 Then the presidents and  
princes sought to find occasion  
against Daniel concerning the

Δανιήλ.

## PARAPHRASE.

26 *And in the next place* This is the Interpretation of the thing or writing: *The word MENE imports that the most High God, whom thou hast thus dishonour'd, hath number'd thy Kingdom and finish'd it, i. e. As it is GOD who numbers the Days or appoints the Time of thy Reign, so He has now seen fit that an End should be put thereto.* 27 *TEKEL imports, that GOD do's not do this meely of his Arbitrary Power, but upon just and equitable Reasons, forasmuch as thou art weigh'd in the Balances, and art found wanting, i. e. upon a just Examination of thy Actions, thou appearest to be so Wicked as to deserve to be cut off forthwith.* 28 *PERES imports that thy Kingdom is divided or taken away from thy Family and Nation, and given to the Medes and Persians.*

29 Then commanded Belshazzar, and they cloath'd Daniel with Scarlet, and put a Chain of Gold about his neck, and made a Proclamation concerning him, that he should be the Third Ruler in the Kingdom. 30 *But according to the Interpretation* in that very night was Belshazzar the King of the Chaldeans slain. 31 And Darius the (gg) Mede took the Kingdom, being about threescore and two years old.

VI.  
The Event answers Daniel's Interpretation.

Sect. II. N<sup>o</sup> II.

Daniel, by the cunning Contrivance and envious Accusation of the other Presidents, being cast into the Den of Lyons, is miraculously preserv'd; and thereupon a Decree publish'd by Darius to the Honour and Glory of GOD.

Chap. VI. It pleased Darius being (as is mention'd Chap. 5. v. ult.) posses'd of the Kingdom of Babylon, to set over the Kingdom an hundred and twenty Princes, which should be over the whole Kingdom; 2 and over these, three Presidents, (of whom Daniel was First,) that the Princes might give account unto them, and the King should have no damage. 3 Then this Daniel was preferr'd above all the other both Presidents and Princes, because Darius knew by what Daniel had done in the Reigns both of Nebuchadnezzar and also of Belshazzar, that an Excellent Spirit was in him: and hereupon the King thought to set him, Sole President under himself, over the whole Realm.

I.  
Darius makes Daniel the First of the three Presidents over the whole Kingdom or Empire.

4 Then the other Presidents and Princes, envying the Greatness or Preeminency of Daniel over themselves, sought to find occasion against Daniel concerning his management of the Affairs of the Kingdom, but they

II.  
The Method taken by the other Presidents &c. to destroy Daniel.

## ANNOTATIONS.

(gg) This Darius the Mede is most probably suppos'd to be the same with Cyaxares King of Media, and son of Astyages otherwise call'd Abasuerus, Dan. 9. 1. This Darius was consequently Uncle to Cyrus King of Persia, and who afterward succeeded him also in the Kingdom of Babylon. For Cyrus according to the best Authors was the son of Cambyfes by Mandane Daughter of the aforementioned Astyages, and so Sister of Cyaxares otherwise here call'd Darius the Mede.

H

(b) See



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Δανιήλ· ἡ πᾶσαν πρῶτον ἡ πρῶ-  
 πωμα ἡ ἁμπλάκημα ἡ εὖρον καὶ  
 αὐτῶ, ὅτι πρὸς ἡν. 5 Καὶ εἶπον οἱ  
 τακτικοί, Οὐχ εὐρήσομεν κατὰ Δα-  
 νιήλ πρῶτον, εἰ μὴ ἐν τῇ νομίμοις  
 Θεῷ αὐτοῦ. 6 Τότε οἱ τακτικοί ἡ  
 οἱ σατράπαι παρέστησαν τῷ βασιλεῖ,  
 καὶ εἶπαν αὐτῷ, Δαρεῖε βασιλεῦ,  
 εἰς τὴν αἰῶνα ζῆτι. 7 Συμβου-  
 λεύσαντες πάντες οἱ ὅτι τῆς βασι-  
 λείας σε στρατηγοὶ καὶ σατράπαι,  
 ὑπάτοι καὶ τοπάρχαι, τῶν ἡμε-  
 ρῶν βασιλικῶν, καὶ ἐνιοχῶν ὁρισμὸν,  
 ὅπως ὅς ἀν αἰτήσῃ αἴτημα πρὸς  
 πᾶν θεοῦ καὶ τῷ ἀνθρώπῳ, ἕως  
 ἡμερῶν τριάκοντα, ἀλλ' ἢ πρὸς σὺν,  
 βασιλεῦ, ἐμβληθήσεται εἰς τὸν λάκ-  
 κον τῶν λεόντων. 8 Νῦν οὖν, βα-  
 σιλεῦ, ἡσῶν τὸν ὁρισμὸν, καὶ ἐκ-  
 θεῖς γραφῶν, ὅπως μὴ ἀλλοιωθῇ τὸ  
 δόγμα Μήδων καὶ Περσῶν. 9 Τότε  
 ὁ βασιλεὺς Δαρεῖος ἐπέταξε γραφῆ-  
 ναι τὸ δόγμα.

10 Καὶ Δανιήλ, ἡνίκα ἔβω ὅτι ἐνε-  
 τάγη τὸ δόγμα, εἰσῆλθεν εἰς τὸ οἶκον αὐτοῦ·  
 ἡ ἀνθυρίδες ἡνεῶνται αὐτῷ ἐν τοῖς ὑπε-  
 ρῶν αὐτῷ κατεῖναι. Ἱερουσαλὴμ, ἡ κατὰ  
 τρεῖς τῇ ἡμέρᾳ ἡν κάμπτων ἐπὶ τὰ γόνατα  
 αὐτοῦ, ἡ προσευχόμενος ἡ ἐξομολογούμενος  
 ἱναίῳ Θεῷ αὐτοῦ, καθὼς ἡν ποιεῖν ἡμ-

kingdom, but they could find none occasion, nor fault: forasmuch as he was faithfull, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

6 Then these presidents and princes assembled together to the King, and said thus unto him, King Darius, live for ever.

7 All the Presidents of the kingdom, the governours, and the princes, the counsellors, and the captains have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O King, he shall be cast into the den of Lions.

8 Now, O King, establish the decree, and sign the writing, that it be not chang'd, according to the law of the Medes and Persians, which altereth not.

9 Wherefore King Darius signed the writing and the decree.

10 Now when Daniel knew that the writing was sign'd, he went into his house, and his windows being open, in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

προειπεν.

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## THE ENGLISH VERS.

προσθεν. 11 Τότε οἱ ἄνδρες ἐκείνοι  
παρετήρησεν, καὶ εὗρον τὸ Δανιὴλ ἀξιοῦν-  
τα καὶ δόμον ὃ Θεοῦ αὐτοῦ. 12 Καὶ  
προσελθόντες λέγουσι τῷ βασιλεῖ, βα-  
σιλεῦ, τὸ οὐχὶ ὀρισμὸν ἔταξας, ὅπως

11 Then these men assem-  
bled, and found Daniel pray-  
ing, and making supplication  
before his God.

12 Then they came near,  
and spake before the King con-  
cerning the King's decree; Hast  
thou not sign'd a decree, that

πᾶς

## P A R A P H R A S E.

they could find no occasion nor fault: forasmuch as he was Faithfull, neither was there any Error or Fault *to be found* in him. 5 Then said these Men, We shall not find any occasion against this Daniel, except we find it against him concerning *somewhat which relates to the Law of his GOD.* 6 Then these Presidents and Princes, *having first contriv'd together how to ensnare him in this respect,* assembled together or came tumultuously to the King, and said thus unto him, King Darius, *(b)* live for ever. 7 All the Presidents of the Kingdom, the Governours, and the Princes, the Counsellors and the Captains have, *out of their great Honour and Reverence for the Majesty of the King,* consulted together to establish a Royal Statute, and to make a firm Decree, that whosoever shall ask a Petition of any God or Man for thirty days, save of Thee, O King, he shall be cast into the den of Lions, *as one that concurs not with us in a profound and due Reverence for the King's Majesty.* 8 Now, O King, *the thing manifestly tending only to the Honour and Glory of the King, there can be no Reason, why thou shouldst not without any demur readily establish the Decree, and sign the Writing; that hereby it be made not capable to be changed, according to the Law of the Medes and Persians which alters not, i. e. which enacts that no Decree nor Statute which the King establishes may be chang'd or alter'd, (as we are inform'd v. 15.)* 9 Wherefore King Darius, *being easily prevail'd upon by so plausible a Pretence, and not in the least being aware of what was hereby aim'd at by the Envy of the Presidents and the other Great Men,* readily sign'd the Writing and the Decree.

10 Now when Daniel knew that the Writing was sign'd, he *nevertheless* went into his house; and his Windows being open in his Chamber toward Jerusalem, he kneel'd upon his Knees, three times a day, and pray'd and gave thanks before GOD, as he did aforetime. 11 Then these men assembled or came together to Daniel's house under some specious pretence, and found Daniel praying and making Supplication before his GOD. 12 Then they came near, and spake before the King concerning the King's Decree: Hast thou not sign'd a Decree, that every

III.  
Daniel perseveres  
in his Duty to  
God: for which  
He is accused, and  
cast into the den of  
Lions.

(b) See the Paraphrase on Chap. 2. 4.

## THE LXX. VERSION.

## THE ENGLISH VERS.

πᾶς ἄνθρωπος, ὃς ἀν αἰτήσῃ παρὰ παν-  
 τὸς θεῶν καὶ ἀνθρώπων αἴτημα, ἕως ἡμε-  
 ρῶν τριάκοντα, ἀλλ' ἢ τοῦτο σὺ, βασι-  
 λεύ, ἐμβληθήσῃ εἰς τὸ λάκκον τῶν λεόν-  
 των; καὶ εἶπεν ὁ βασιλεὺς, Ἀληθινὸς ὁ  
 λόγος, καὶ ὁ δόγμα Μήδων καὶ Περσῶν ἐ-  
 πρελεύσῃ. 13 Τότε ἀπεκρίθησαν καὶ  
 λέγουσιν ἐνώπιον τοῦ βασιλέως, Δανιὴλ ὁ  
 ὑπὸ τοῦ ἡσὶν τῆς αἰχμαλωσίας τῆς Ἰουδαίας,  
 ἐχ' ὑπετάγη τῷ δόγματί σου ὡς ἐπὶ τῷ  
 ὀρισμῷ ἐπέταξας, καὶ χαίρεις τοῖς ἡμέ-  
 ραις ταῖς παρὰ τοῦ Θεοῦ αὐτοῦ ταῖς αἰτήμασι  
 αὐτοῦ. 14 Τότε ὁ βασιλεὺς, ὡς ὁ ῥῆμα  
 ἤκουσε, πολὺ ἐλυπνήθη ἐπ' αὐτῷ, καὶ ὡρῶν  
 Δανιὴλ ἠγωνίσασθαι ἐξελέαθαι αὐτόν, καὶ  
 ἕως ἑσπέρας ἦν ἀγωνίζομενος ἐξελέαθαι  
 αὐτόν. 15 Τότε οἱ ἄνδρες ἐκείνοι λέ-  
 γουσι τῷ βασιλεῖ, Γνωθι, βασιλεῦ, ὅτι  
 τὸ δόγμα Μήδοις καὶ Πέρσαις, τῷ πᾶσι  
 ὀρισμὸν καὶ γὰρ σιν, ἢν ἀν' ὁ βασιλεὺς γήσῃ,  
 ἐκεῖ δὲ ὡς ἀλλάξαι. 16 Τότε ὁ βα-  
 σιλεὺς εἶπε· καὶ ἤγαγον τὸν Δανιὴλ,  
 καὶ στέβαλον αὐτὸν εἰς τὸν λάκκον τῶν  
 λεόντων· καὶ εἶπεν ὁ βασιλεὺς τῷ Δα-  
 νιήλ, Ὁ Θεὸς σου, ὃν τὸν λατρεύεις  
 ἐνδελεχῶς, αὐτὸς ἐξελεύσεται σε. 17 Καὶ  
 ἤνεγκαν τὸ λίθον, καὶ ἐπέθηκαν ὅτι τὸ  
 στόμα τοῦ λάκκου, καὶ ἐσφραγίσαντο ὁ  
 βασιλεὺς ἐν τῷ δακτυλίῳ αὐτοῦ, καὶ ἐν τῷ  
 δακτυλίῳ τῶν μεγιστάνων αὐτοῦ, ὅπως μὴ

every man that shall ask a pe-  
 tition of any god or man, with-  
 in thirty days, save of thee, O  
 King, shall be cast into the den  
 of Lions? The King answer'd,  
 and said, The thing is true, ac-  
 cording to the law of the Medes  
 and Persians, which altereth  
 not.

13 Then answer'd they, and  
 said before the King, That Da-  
 niel who is of the children of  
 the captivity of Judah, regard-  
 eth thee not, O King, nor the  
 decree that thou hast sign'd,  
 but maketh his petition three  
 times a day.

14 Then the King when he  
 heard these words, was sore  
 displeased with himself, and set  
 his heart on Daniel to deliver  
 him: and he labour'd till the  
 going down of the sun to de-  
 liver him.

15 Then these men assem-  
 bled unto the King, and said  
 unto the King, Know, O King,  
 that the law of the Medes and  
 Persians is, that no decree nor  
 statute which the King esta-  
 blisheth, may be chang'd.

16 Then the King com-  
 manded, and they brought Da-  
 niel, and cast him into the den  
 of lions: now the King spake,  
 and said unto Daniel, Thy God  
 whom thou serveest continual-  
 ly, he will deliver thee.

17 And a stone was brought  
 and laid upon the mouth of the  
 den, and the King seal'd it with  
 his own signet, and with the  
 signet of his lords, that the pur-

ἀλλοιωθῇ



## THE LXX. VERSION.

## THE ENGLISH VERS.

ἀλλοιωθῇ παλαιῶμα ἐν τῷ Δανιήλ.

18 Καὶ ἀπῆλθεν ὁ βασιλεὺς εἰς τὸ οἶκον

αὐτοῦ, καὶ ἐκοιμήθη ἀδειπνος, καὶ ἐδύσματα

ἔχοντες εἰσῆλθαι αὐτόν. καὶ ὁ ὕπνος τῶν

pose might not be chang'd concerning Daniel.

18 Then the King went to his palace, and passed the night fasting: neither were instru-  
απέστη

## P A R A P H R A S E.

man, that shall ask a Petition of any God or Man within thirty days, save of Thee, O King, shall be cast into the den of Lions? The King answer'd and said, The thing is true, *and that* according to the Law of the Medes and Persians, which *enacts that such a Decree* altereth not, *i. e. shall not be alter'd.* 13 Then answer'd they and said before the King, That Daniel, which is of the Children of the Captivity of Judah, regards not thee, O King, nor the Decree that thou hast sign'd, but makes his Petition three times a day *to his Own GOD.* 14 Then the King, when he heard these words, was sore displeas'd with himself, *that he had been so trick'd by the Presidents to make such a Decree; as perceiving now that the Motive which influenced them, was only their Envy and Malice against Daniel; and therefore the King* set his heart on Daniel to deliver him *if possible; and he labour'd till the going down of the Sun to deliver him, and in order thereto to prevail upon the Presidents and the rest, that the Decree might not be put in Execution, but revok'd.* 15 Then these men assembled *or came tumultuously* unto the King, and said unto the King, Know, O King, that the Law of the Medes and Persians is, that no Decree nor Statute, which the King *once* establishes *by signing thereof,* may be changed; *and therefore it is not in thy Power to change this Decree or to deliver Daniel, without breaking the said Sovereign Law; and what may be the Ill Consequences of that, is well to be consider'd.* 16 Then the King *being somewhat startled and affrighted at this warm Representation of the Presidents, &c. was as it were forced to comply, and accordingly* commanded, and they brought Daniel, and cast him into the den of Lions. Now the King spake and said unto Daniel, Thy God, whom thou servest, *thus* continually, *even when the greatest Dangers threaten thee for so doing,* He will deliver thee *I hope, as I have heard he did thy three Companions in the fiery Furnace.* 17 And the Enemies of Daniel *fearing lest, when they were gone home, the King might have Daniel taken out of the Den again, took all possible Precaution to prevent this; and therefore at their Instance* a Stone was brought, and laid upon *or at* the mouth of the den, and the King seal'd it with his own signet, and with the signet of his Lords: that the purpose might not be chang'd concerning Daniel, *i. e. that he might not be taken out of the Den without the matter being discover'd.* 18 Then the King went to his Palace, and pass'd the night Fasting; neither were instruments

## THE LXX. VERSION.

## THE ENGLISH VERS.

ἀπέστη ἀπ' αὐτοῦ, καὶ ἐκλείπει ὁ Θεὸς τὰ  
τόματα τῶν λεόντων, καὶ ὁ παρηνόχλη-  
σαν τῷ Δανιήλ.

19 Τότε ὁ βασιλεὺς ἀνέστη τὸ πρωῒ  
ἐν τῷ φωτί, καὶ ἐν τῇ σπυγδῇ ἦλθεν ἐπὶ τὴν  
λάκκον τῶν λεόντων. 20 Καὶ ἐν τῷ ἐγ-  
γίσει αὐτὸν τῷ λάκκῳ, τῷ Δανιήλ  
ἐβόησεν φωνῇ μεγάλῃ, Δανιήλ, ὁ δού-  
λος τοῦ Θεοῦ τοῦ ζῶντος, ὁ Θεός σου, ὃν σὺ  
λατρεύεις ἐνδελεχῶς, εἰ ἠδυνήθη ἔξ-  
ελεῖσθαί σε ἐκ τῶν τῶν λεόντων;

21 Καὶ εἶπε Δανιήλ τῷ βασιλεῖ, Βα-  
σιλεῦ, εἰς τὰς αἰῶνας ζῆθι. 22 Ὁ  
Θεός μου ἀπέστειλεν τὸ ἄγγελον αὐτοῦ, καὶ  
ἐπέφραξεν τὰ τόματα τῶν λεόντων, καὶ οὐκ  
ἐλυμήνητό με, ὅτι κατενατίον αὐτοῦ  
ἐν τῇ εὐθύτῃ ἐρέθισα μοι, καὶ ἐν τῷ πρόσωπῳ  
σου, βασιλεῦ, παράπωμα οὐκ ἐποίησα.

23 Τότε ὁ βασιλεὺς πολὺ ἡγαυώθη  
ἐκ αὐτοῦ, καὶ τὸ Δανιήλ εἶπεν ἀνενέψ-  
χεσθαι ἐκ τοῦ λάκκου. καὶ ἀνιέχθη Δανιήλ  
ἐκ τοῦ λάκκου, καὶ πάντα ἀφ' ὧν οὐκ ἔχ  
εὐρέθη ἐν αὐτῷ, ὅτι ὁπίστευσεν ἐν τῷ  
Θεῷ αὐτοῦ. 24 Καὶ εἶπεν ὁ βασιλεὺς, καὶ  
ἡγάγον τὰς ἀνδρας τὰς διαβάλλοντας τὸν  
Δανιήλ, καὶ εἰς τὴν λάκκον τῶν λεόντων ἐνε-  
βλήθησαν αὐτοὶ, καὶ οἱ υἱοὶ αὐτῶν, καὶ αἱ  
ἑταῖραι αὐτῶν. καὶ οὐκ ἔφθαλεν εἰς τὸ ἔδα-  
φος τοῦ λάκκου, ἕως ὅτι ἐκυρίευεν αὐτῶν οἱ  
λέοντες, καὶ πάντα τὰ ὄντα αὐτῶν ἐλέπησαν.

ments of musick brought before him, and his sleep went from him.

19 Then the King arose ve-  
ry early in the morning, and  
went in hast unto the den of  
lions.

20 And when he came nigh  
unto the den, he cried with a  
lamentable voice unto Daniel;  
and the King spake and said  
to Daniel; O Daniel, servant  
of the living God, is thy God  
whom thou serveest continual-  
ly, able to deliver thee from  
the Lions?

21 Then said Daniel unto  
the King, O King, live for ever.

22 My God hath sent his  
Angel, and hath shut the Lions  
mouths, that they have not  
hurt me: forasmuch as before  
him innocency was found in  
me: and also before thee, O  
King, have I done no hurt.

23 Then was the King ex-  
ceeding glad for him, and com-  
manded that they should take  
Daniel up out of the den: so  
Daniel was taken up out of the  
den, and no manner of hurt  
was found upon him, because  
he believ'd in his God.

24 And the King command-  
ed, and they brought those  
men who had accus'd Daniel,  
and they cast \*into the den of  
lions them, their children, and  
their wives; and the lions had  
the mastery of them, and brake  
all their bones in pieces \* afore  
they came at the bottom of the  
den.

## THE LXX. VERSION. THE ENGLISH VERS.

25 Τότε Δαρεῖος ὁ βασιλεὺς ἔγραψε πᾶσι τοῖς λαοῖς, φυλαῖς, γλώσσαις, τοῖς οἰκῶσιν ἐν πάσῃ τῇ γῇ· Εἰρήνη ὑμῖν πληθυνθεῖη. 26 Ἐκ προσώπου μου ἐτέθη δόγμα, † ὅτι ἐν πάσῃ ἀρχῇ τῇ βασιλείας μου τῇ τρέμοντας καὶ φοβούμενους ἀπὸ προσώπου τοῦ Θεοῦ Δανιὴλ, ὅτι αὐτὸς † Θεὸς

25 Then King Darius wrote unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom, men tremble and fear before the God of Daniel: for he is the living God, and sted-

fast,

## PARAPHRASE.

instruments of Musick brought before him; *as usually*; and his sleep went from him *out of Concern for Daniel*.

19 Then the King arose very early in the morning, and went in haste unto the den of Lions. 20 And when he came nigh unto the den, he cried with a lamentable Voice, *i. e. with such a voice as shew'd his great Concern* unto Daniel, and the King spake and said to Daniel; O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the Lions, *as I hoped*? 21 Then said Daniel unto the King, O King, *(b)* live for ever. 22 My God has sent his Angel, and has shut the Lions mouths that they have not hurt me: forasmuch as before him Innocency was found in me; and also before thee *or in thy Judgment*, O King, have I done no Hurt. 23 Then was the King exceeding glad for him, and commanded that they should take Daniel up out of the Den: so Daniel was taken up out of the Den, and no manner of Hurt *done by the Lions* was found upon him, because he believ'd in his God. 24 And the King commanded, and they brought those men which had accused Daniel, and they cast into the den of Lions them, *and also* their Children and their Wives; and the Lions *presently* had the Mastery over them, and brake all their Bones in pieces, afore they came at the bottom of the Den; *which was an undeniable sign, that the Lions had not spar'd Daniel, because they were not Hungry, and had been fed other ways; as the Enemies of Daniel seem to have objected, and thereby to have given a good Handle to Darius, to convince the World of the Falseness of this Suggestion, by making an Experiment of the contrary upon the Accusers of Daniel and their Kindred, who were if not the Setters on, yet Abettors of what had been done against Daniel*.

25 Then King Darius wrote unto all People, Nations and Languages that dwell in all the Earth *after this manner*: Peace be multiplied unto you. 26 I make a Decree, that in every Dominion of my Kingdom Men tremble and fear before the God of Daniel: for he is

the

IV.  
Daniel is miraculously preserv'd from the Lions doing him any Hurt.

V.  
Whereupon Darius publishes a Proclamation that All men should honour and glorify the God of Daniel.



## THE LXX. VERSION.

## THE ENGLISH VERS.

ζῶν, ὃ μένων εἰς τὰς αἰῶνας, καὶ ἡ βασι-  
λεία αὐτοῦ ὃ διαφθαρήσει, καὶ ἡ κυριεία  
αὐτοῦ ἕως τέλους. 27 Ἀντιλαμβάνεται  
καὶ ῥύεται, καὶ ποιεῖ σημεῖα καὶ τέρατα  
ἐν τῷ ὕδατι καὶ ἐπὶ τῇ γῆς, ὅτις ἐξεί-  
λατο τὸν Δανιὴλ ἐκ χειρὸς τῶν λεόν-  
των. 28 Καὶ Δανιὴλ κατηύθυνεν ἐν  
τῇ βασιλείᾳ Δαρείου, καὶ ἐν τῇ βα-  
σιλείᾳ Κύρου τοῦ Πέρσου.

Κεφ. ζ'. Ἐν ἑτὶ πρώτῳ βαλτά-  
σαρ βασιλέως χαλδαίων Δανιὴλ ἐνύ-  
πνιον εἶδε, καὶ αἱ ὁράσεις τῆς κεφαλῆς  
αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ. καὶ τὸ ἐνυ-  
πνιον αὐτοῦ ἔγραψεν. 2 Ἐγὼ Δα-  
νιὴλ ἐθεώρουν ἐν ὁράματι τῆς νυκτός.  
καὶ ἰδοὺ οἱ τέσσαρες ἄνεμοι τοῦ ὕδατος  
προσέβαλον εἰς τὴν θάλασσαν τὴν  
μεγάλην. 3 Καὶ τέσσαρα θηρία με-  
γάλα ἀνέβαινον ἐκ τῆς θαλάσσης,  
ἀφοφύροντα ἀλλήλων. 4 Τὸ πρῶ-  
τον ὡσεὶ λέοντα, καὶ πτερὰ αὐτοῦ ὡς  
ἀετοῦ. Εθεώρουν ἕως οὗ ἐξεπλήναι τὰ  
πτερὰ αὐτοῦ. καὶ ἐξήρθη ἀπὸ τῆς γῆς,

fast for ever, and his kingdom  
*that*, which shall not be de-  
stroy'd, and his dominion *shall*  
be even unto the end.

27 He delivereth and re-  
scueth, and he worketh signs  
and wonders in heaven and in  
earth: who hath deliver'd Da-  
niel from the power of the  
Lions.

28 So this Daniel prosper'd  
in the reign of Darius, and in  
the reign of Cyrus the Persian.

## Chap. VII.

In the first year of Bellhaz-  
zar King of Babylon, Daniel  
had a dream, and visions of his  
head upon his bed; then he  
wrote the dream, *and* told the  
sum of the matters.

2 Daniel spake, and said, I  
saw in my vision by night, and  
behold, the four winds of the  
heaven strove upon the great  
sea.

3 And four great Beasts  
came up from the sea, \* diffe-  
rent one from another.

4 The first was like a Lion,  
and had Eagles wings; and I  
beheld till the wings thereof  
were pluckt \* wherewith it  
was lifted up from the earth,

καὶ

## ANNOTATIONS.

(1) See the Paraphrase on Chap. 2. 28.

(2) Read the Paraphrase on v. 17. of this Chapter.

(3) By the four Winds of Heaven are here denoted the four Quarters of the  
World & the Inhabitants thereof; & by the Striving of the said Winds is denoted  
the Striving or Commotions and Wars of the several Inhabitants of the World  
one with the other. And this Striving of the Winds is here represented as upon  
the great Sea, because as by such Striving of the Winds upon the Sea, the Wa-  
ters thereof are put into Tempestuous Commotions; so by the Striving and  
Wars of the several Nations of the World, the Quiet and Peace of the World

is

## PARAPHRASE.

the Living God, and steadfast or abiding for Ever, *i. e.* Everlasting; and his Kingdom that which shall not be destroy'd, and his Dominion shall be even unto the End. 27 He delivers and rescues, and he worketh signs and wonders in Heaven and in Earth, who has deliver'd Daniel from the Power of the Lions. 28 So this Daniel prosper'd in *all the remaining part of* the Reign of Darius, and in the Reign of Cyrus the Persian.

## SECT. II. N° III.

*By a Vision of Four Beasts &c. God somewhat more particularly and clearly makes known unto Daniel (than Afore was done by Nebuchadnezzar's Vision of the Image chap. 2.) the Four great Kingdoms or States of the GENTILES, that should succeed One the Other in the World; and also more fully describes the Glorious and Triumphant State of CHRIST'S Kingdom here on Earth, which shall begin upon the Ending of the Fourth Kingdom of the GENTILES.*

Chap. VII. In the first year of Belshazzar King of Babylon and *as fore-mention'd in chap. 5.* Daniel had a Dream, and Visions (i) of his Head upon his Bed; *which were so material to be known by Future Ages of the Church, that Then, presently after his having the Dream, He wrote the Dream, that it might be deliver'd down to Posterity, and not only so, but he also told the Explication, which he receiv'd (as v. 16, &c.) from an Angel, of the Sum of the matters, or of the (k) Principal Particulars of the Dream presently to some of his Brethren the Jews, as containing matter of present Comfort to them that were faithfull under their Afflictions or Captivity at that time; forasmuch as by this Vision they were assur'd, that there was to be a Time, when the Kingdom and Dominion under the Whole Earth should be given to the Saints of the most High, as is said v. 27. of this Chapter.* 2 Daniel spake therefore and said unto his Brethren: I saw in my Vision by night, & behold, the four (l) Winds of the Heaven strove upon the great Sea or main Ocean. 3 And four great Beasts came up from the Sea, different one from another. 4 The first was like a Lion, and had Eagles wings: and I beheld till the wings thereof were pluckt, wherewith it was lifted up from the

<sup>I</sup>  
A Relation of the  
Dream or Vision  
it self.

## ANNOTATIONS.

is disturb'd. And lastly *the four great Beasts* are represented to come up out of the Sea after such Striving of the Winds upon it; because it is by means of War, that all the four several great Kingdoms of the Gentiles have been rais'd to the Power and Sovereignty which they have enjoy'd. The Explication of the Particulars relating to the description of the four Beasts will be given all together in the Note (q) on v. 17. of this Chapter.

I

(U) Here

## THE LXX. VERSION.

## THE ENGLISH VERS.

καὶ ὅτι ποδῶν ἀνθρώπου ἐστάθη, καὶ καρ-  
 διά ἀνθρώπου ἐδόθη αὐτῇ. 5 Καὶ ἰδὺς  
 θηρίον δεύτερον ὅμοιον ἄρκτω, καὶ εἰς  
 μέρος ἐν ἐστάθῃ, καὶ τρεῖς † πλῦραι ἐν  
 τῷ στόματι αὐτῆς, ἀναμέσσην τὸ ὀδόντων  
 αὐτῆς. καὶ ὅπως ἔλεγον αὐτῇ, Ἀνά-  
 στηθι, φάγε σάρκα πολλήν. 6 Ὅπισθεν  
 τούτου ἐθεώρουν, καὶ ἰδὺς θηρίον ἕτερον  
 ὡσεὶ παράδαλις. καὶ αὐτῇ πέρα τέσσαρα  
 πτερυγῶν ὑπεράνω αὐτῆς, καὶ τέσσαρες  
 κεφαλὰι τῷ θηρίῳ, καὶ ἐξουσία ἐδόθη  
 † αὐτῇ. 7 Ὅπισθεν τούτου ἐθεώρουν, καὶ  
 ἰδὺς θηρίον τέταρτον φοβερόν καὶ ἐκθαμ-  
 νοῖ † ἰσχυρὸν πλεονάζων, (καὶ οἱ ὀδόντες  
 αὐτοῦ σιδηροῖ, † μεγάλοι,) ἐσθίων καὶ λε-  
 πίνων, καὶ τὰ ὀπίλοιπα τοῖς ποσὶν αὐτοῦ  
 συνεπάτη, καὶ αὐτὸ διάφορον περισσῶς  
 παρά πάντα τὰ θηρία τὰ ἑμπεσσομένη  
 αὐτοῦ. καὶ κέρατα δέκα αὐτοῦ. 8 Προσε-  
 νόησεν τοῖς κέρασιν αὐτοῦ, καὶ ἰδὺς κέρας ἕτε-  
 ρον μικρόν ἀνέβη ἐκ μέσσης αὐτῶν, καὶ  
 τρία κέρατα τῆς ἑμπεσσομένης αὐτοῦ  
 ἐκέρριζέσθην ἀπὸ προσώπου αὐτοῦ. καὶ ἰδὺς  
 ὀφθαλμοί, ὡσεὶ ὀφθαλμοὶ ἀνθρώπου  
 ἐν τῷ κέρατι τούτῳ, καὶ στόμα λαλῶν  
 μέγα. 9 Ἐθεώρουν ἕως ὅτου οἱ  
 θρόνοι ἐτέθησαν, καὶ παλαιὸς ἡμέρων  
 ἐκάθητο, καὶ τὸ ἱμάτιον αὐτοῦ ὡσεὶ χιτὼν  
 λευκόν, καὶ ἡ θείξ της κεφαλῆς αὐτοῦ  
 ὡσεὶ ἔριον καθαρόν, ὁ θρόνος αὐτοῦ

and it was made stand upon  
 the feet as a man, and a mans  
 heart was given to it.

5 And behold another beast,  
 a second like to a Bear, and it  
 raised up it self on one side,  
 and it had three ribs in the  
 mouth of it between the teeth  
 of it, and they said thus unto  
 it; Arise, devour much flesh.

6 After this I beheld, and  
 lo, another like a Leopard,  
 which had upon the back of it  
 four wings of a fowl, the beast  
 had also four heads, and do-  
 minion was given to it.

7 After this I saw in the  
 night-visions, and behold, a  
 fourth beast, dreadfull and ter-  
 rible, and strong exceedingly;  
 and it had great iron teeth:  
 it devour'd and brake in pieces,  
 and stamped the \* Rest with  
 the feet of it; and it was dif-  
 ferent from all the beasts that  
 were before it, and it had ten  
 horns.

8 I \* took special notice of  
 the horns, and behold, there  
 came up among them another  
 little horn, before whom there  
 were three of the first horns  
 pluckt up by the roots: and  
 behold, in this horn were  
 eyes like the eyes of a man,  
 and a mouth speaking great  
 things.

9 I beheld till \* Thrones  
 were placed, and the Ancient  
 of days did sit, whose garment  
 was white as snow, and the  
 hair of his head like the pure  
 wool: his throne was like the



## THE LXX. VERSION.

## THE ENGLISH VERS.

φλόξ πυρός, οἱ τροχοὶ αὐτοῦ πῦρ φλέγον.

fiery flame, and \* its wheels as burning Fire.

10 Ποταμὸς πυρὸς † ἐκ πορεύομενος

10 A fiery stream issued and

ἔλκεν ἔμπροσθεν αὐτοῦ· χίλια χι-

came forth from before him:

λιάδες ἐλειτουργοῦν αὐτῷ, καὶ μύρια

thousand thousands ministered unto him, and ten thousand

μυριάδες

## PARAPHRASE.

the Earth, and it was made stand upon the feet as a Man, and a Man's heart was given unto it. 5 And behold *after or behind the Lion there came up from the Sea* another Beast, the Second in order, and like to a Bear; and it lay down not *All along, but so as that it rais'd up it self* on one side, and it had three Ribs in the mouth of it between the Teeth of it: and they said thus unto it, Arise, devour much Flesh. 6 After *or behind this Second Beast* I beheld, and lo *there came up from the Sea* another like a Leopard, which had upon the Back of it four Wings of a Fowl; the Beast had also four Heads, and Dominion was given to it. 7 After *or behind this Third Beast* I saw in the night-visions, and behold *there came up from the Sea* a Fourth Beast, dreadfull and terrible, and strong exceedingly: and it had great iron Teeth; *wherewith* it devour'd and brake in pieces, and stamp'd the Rest, *i. e. the other three beasts* with the feet of it: and it was different from all the beasts that were before it, and it had ten Horns. 8 I took special notice of the Horns; and behold, there came up among them another Little Horn, before whom there were Three of the first Horns pluckt up by the roots: and behold, in this *Little Horn* were eyes like the eyes of a man, and a mouth speaking great things. 9 I beheld till Thrones (U) were placed, and the Ancient of Days, *i. e. One in the appearance of a most Ancient Man* did sit in the Chief of the said Thrones (*with several Assessors in the other Thrones,*) whose Garment was White as Snow, and the Hair of his Head like the pure or *whitest* Wool: his Throne was like the fiery Flame, and its (m) Wheels as burning Fire. 10 A fiery stream issued and came forth from before him *on the said Throne*: thousand Thousands minister'd unto or attended on Him, *viz. the Ancient of Days*, and ten thousand thousand

## ANNOTATIONS.

(U) Here is an Allusion to the Sanhedrim or great Consistory of Israel, where-in the *Pater Judicii* had his *Assessores*, sitting upon Seats placed Semicircle-wise. on his Right and Left hand. The word which our Translators have render'd, *cast down*, do's signify, *placed or put down* and is expressly so used by the Chaldee Paraphrast in respect of a Throne in *Jerem. 1. 15.* where the Hebrew is יָשַׁב, and the LXX. ἐξήθησαν. And so in this place of Daniel the LXX. renders the Chaldee word by ἐτίθησαν: and accordingly the Vulg. Lat. *Donec Throni positi sunt.*

(m) Herein is an Allusion to the *Thrones* then in use in those Countries, which were made with *Wheels* to be more easily remov'd from place to place.

## THE LXX. VERSION.

## THE ENGLISH VERS.

μυριάδες παρευήκεισαν αὐτῷ· κριτή-  
ριοι ἐκάθιστε, καὶ βίβλοι ἠνεώχθησαν.

11 Εθεώρων τότε ὑπὸ φωνῆς τῶν λόγων  
† τῶν μεγάλων, ὧν τὸ κέρας ἐκείνο ἐλά-  
λη, ἕως ἀνῆρέθη τὸ θηρίον †, καὶ ἀπώ-  
λετο, καὶ τὸ σῶμα αὐτοῦ ἐδόθη εἰς καυσιν  
πυρός. 12 Καὶ τῶν λοιπῶν θηρίων

μετεστάθη ἡ ἀρχή, καὶ μακρότης ζωῆς  
ἐδόθη αὐτοῖς ἕως χρόνου καὶ χρόνου.

13 Εθεώρουν δὲ ὁράματι τῆς νυκτὸς,  
καὶ ἰδοὺ μετὰ τῶν νεφελῶν τῷ υἱοῦ,  
ὡς υἱὸς ἀνθρώπου ἐρχόμενος † αὐτῷ, καὶ  
ἕως τῶ παλαιοῦ τῶν ἡμερῶν ἔφθασε,  
† καὶ ἐνώπιον αὐτοῦ προσήγαγον αὐτόν.

14 Καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ πμὴ  
καὶ ἡ βασιλεία, καὶ πάντες οἱ λαοὶ,  
φυλαὶ, † καὶ γλώσσαι αὐτοῦ δουλεύου-  
σιν· ἡ ἔξουσία αὐτοῦ, ἔξουσία αἰώνιος,  
ἥτις οὐ παρελεύσεται, καὶ ἡ βασιλεία  
αὐτοῦ οὐ μεταφθήσεται.

15 Ἐφρίξε δὲ πνεῦμά μου ἐν τῇ ἐξέ-  
σει, ἐγὼ Δαυὶδ, καὶ αἱ ὁράσεις τῆ κεφα-  
λῆς μου ἐτάραξάν με. 16 Καὶ προσήλ-  
θον ἐνὶ πτῇ ἐστηκότων, καὶ πρὸς αὐτοὺς

times ten thousand stood be-  
fore him: the judgment was  
set, and the books were open'd.

11 I beheld then, because of  
the voice of the great words  
which the horn spake: I be-  
held, even till the beast was  
flain, and his body destroy'd,  
and given to the burning flame.

12 As concerning the rest  
of the beasts, they had their do-  
minion taken away: yet their  
lives were prolonged for a sea-  
son and time.

13 I saw in the night-vi-  
sions, and behold, *one* like the  
Son of man, came with the  
clouds of heaven, and came to  
the ancient of days, and they  
brought him near before him.

14 And there was given  
him dominion, and glory, and  
a kingdom, that all people, na-  
tions, and languages should  
serve him; his dominion is an  
everlasting dominion: which  
shall not pass away; and his  
kingdom *that*, which shall not  
be destroy'd.

15 I Daniel was griev'd in  
my spirit, in the midst of *my*  
body, and the visions of my  
head troubled me.

16 I came near unto one of  
them that stood by, and asked  
ἐξήτην

## ANNOTATIONS.

(n) See the Discourse before the *four Tables* hereunto belonging.

(o) The Reason why our Saviour is here denoted by the Title of *the Son of Man*, is with great probability judg'd to be this, viz. Because the Kingdom which he is here introduced to receive from the Ancient of Days, do's not denote the Kingdom of Christ, as *God* coeternal with his Father; but the Kingdom which was obtain'd by and vouchsaf'd to Christ as *Man*. And it is observ-  
able, that it is from this place that our Saviour takes the Title of *the Son of Man*,  
whereby

## P A R A P H R A S E.

thousand times Ten thousand stood before Him: *I beheld till the Judgment or Whole Consistory that made up the most venerable Court of Judicature was set, and the Books were open'd, out of which Judgment was to be made.* 11 *I beheld then, and judgment was given against the fourth Beast, because of the Voice of the great words which the Little Horn belonging to this fourth Beast spake against the most High: I beheld even till the said fourth Beast was, according to the Judgment given against him, actually Slain, and his Body destroy'd, and given to the burning Flame.* (12 *As (n) concerning the Rest of the Beasts, viz the three Former, they reign'd each its appointed time, and then they had their Dominion taken away each in its respective and successive Order, so as that they were no longer Lords over the rest of the World: yet their Lives were prolong'd for a Season and Time, i. e. the People or Nations which made up the former three Kingdoms denoted by the former three Beasts, were not so utterly destroy'd as to be no longer in Being, but were permitted to continue in Being, tho' not in a Domineering state, untill the Grand appointed Season for the Destruction of ALL the Enemies of GOD; which was to be at the Destruction of the Fourth Beast. And accordingly*) 13 *I saw in the Night-visions or Dream I am here speaking of, and behold One like the promised Messiah, otherways call'd here by the Title of the (o) Son of Man, came with or in the Clouds of Heaven, i. e. in such a manner as denoted Him to be, tho' a Man, yet not an Ordinary man, but somewhat more than a meer Man, as partaking of no less than Divine Majesty it self; and this same Person came to the Ancient of days, and they, viz. the Principal Ministering Spirits or Angels that attended on the Ancient of days, brought him, i. e. the Son of Man near before Him, viz. the Ancient of days.* 14 *And there was given (p) him, viz. the Son of Man by the Ancient of days Dominion and Glory and a Kingdom, that All People, Nations and Languages should serve him: and that not for a Time only, as they had the Princes of the four Kingdoms signified by the four Beasts, but his Dominion is to be an Everlasting Dominion, which shall not pass away from one to another People, and his Kingdom that which shall not be destroy'd.*

15 *Such was the Dream I had; and I Daniel was griev'd in my Spirit or Heart which is in the midst of my Body, and the Visions of my head troubled me to know the meaning of them;* 16 *Whereupon I came near unto One of them, viz. Angels that stood by attending on the Ancient*

II.  
At Daniel's Request an Angel interprets to him the general Import of the Four Beasts, and of the Kingdom of the Son of Man.

## A N N O T A T I O N S.

whereby he so oft denotes himself in the Gospels; as also the Expression of *the Son of Man's coming in the Clouds*; for it is no where else found in the Old T. And our Saviour by thus applying the said Title and Expression to himself, plainly intends to direct us, that we are to look for the Accomplishment of what is here prophesied of, in no other than Him.

-(p) See the Discourse before the four Tables hereunto belonging.

(q) For



## THE LXX. VERSION.

## THE ENGLISH VERS.

ἐξήτην πρ' αὐτοῦ μαθεῖν ὅτι πάντων  
τέτων· ὃ ἐπέ μοι ἔκρινεν, ὃ ἔσ-  
κρισιν ἔλγων ἐγνώρισέ μοι. 17 Ταῦ-  
τα τὰ θηρία † τὰ μεγάλα τὰ τέσσαρα,  
τέσσαρες βασιλείαι ἀναστήσονται ὅτι τῆς  
γῆς, αἱ ἀρῇσονται. 18 Καὶ ὁ ὕψις  
ῥιπνται ἔ βασιλείαν ἄγιοι ὑψίστη, καὶ  
κατέξουσιν αὐτὴν ἕως αἰῶνος τῶν αἰώνων.

19 Καὶ ἐξήτην ἀκριβῶς πρὶ ἧς θη-  
ρίας ἔ τέλει· ὅτι ἦν διαφέρον πρὸς πᾶν  
θηρίον, φοβερόν ὡς αἰῶν, (οἱ ὀδόντες

him the truth of all this: so  
he told me, and made me  
know the interpretation of the  
things.

17 These great beasts which  
are four, are four Kings, which  
shall arise out of the earth.

18 But the Saints of the most  
High shall take the kingdom;  
and possess the kingdom for  
ever, even for ever and ever.

19 Then I would know the  
truth of the fourth beast, which  
was \* different from all the  
others, exceeding dreadful,  
whose teeth were of iron and

αὐτῶ

## A N N O T A T I O N S.

(9) For the better perceiving the Meaning of that Expression (v. 1.) *the SUM of the Matters*, and also for the better following the Method of Daniel in relating the Whole Dream together, and *then* afterwards giving the Interpretation thereof; I also judg'd it proper, not to go about to interpret *all* the Particulars of the Dream *till* Daniel began to tell the Interpretation of the *Principal* particulars, and then to supply here as it were what was *pass'd over* by Daniel.

It is not then to be doubted, but as the Angel acquainted Daniel that these *four Beasts* were *four Kingdoms*, so the said Four Kingdoms in this Vision do *answer* to the Four Kingdoms typified by Nebuchadnezzar's Image in their respective *Order*, viz. the *First* Kingdom typified here by the *Lion*, the Noblest of the Four Beasts, answers to the *First* Kingdom typified by the Image, viz. by its *Head* which was of Gold, the Noblest of the Metals that made up the Image; and consequently denoted the *Babylonian Kingdom*. Accordingly by this *Lion* being represented v. 4. as *having Eagles wings*, is denoted the Great and Sudden Conquest made by Nebuchadnezzar over other Nations; and whereas *the Wings thereof were pluckt, wherewith it was lifted up from the Earth*, thereby may be denoted Nebuchadnezzar's being depos'd from his Kingdom and driven to the Beasts for a Time: and by the *Lion being made to stand upon the feet as a Man*, and *a Man's heart being given to it*, thereby may be denoted Nebuchadnezzar's being restor'd to his Reason again, and thereupon to his Throne, wherein he demean'd himself for the future Not haughtily as afore, but prudently and moderately as a Man of Sense or Reason. Or else thereby may be denoted only that this *Eagle* did denote *Men*, as the Horn is said v. 8. to have *the eyes of a Man* &c. for the same purpose.

In like manner the *Second* Kingdom here typified by a *Bear*, doubtless answers to the *Second* Kingdom typified by the Image, viz. by its *Breasts and Arms of Silver*. And whereas it was in a Lying posture, but so as that *it rais'd up it self on one Side*, as ready presently to Arise upon Any occasion, hereby seems denoted that the Medes and Persians were, at the Time of this Vision, tho' Quiet at present, yet Ready upon the First opportunity or Call of Providence to seize the  
Babylonian

## P A R A P H R A S E.

*Ancient of Days*, and asked Him the Truth, *i. e. the True meaning* of All this that I had seen: so He told me, and made me know the Interpretation of the things or Particulars of the Dream. 17 These great Beasts, which are four, are design'd (said He) to signify four Kings or great Principal Kingdoms or States, which shall arise out of or upon the Earth, successively one after the other. And then He proceeded to explain unto me the several Particulars respectively relating to each of the said Four Beasts, whereby I might know what four Kingdoms were signified by the said Four Beasts; which I here pass over, designing to tell here (as v. 1.) only the Sum (q) of the Matters or the Explication of the principal and more important Particulars. Suffice it therefore to tell here in general, that the said four Beasts signify the Kings of four Kingdoms, which shall in their respective Order and for their appointed Time, have the Dominion in Chief over all the Earth. 18 But the Time allotted for the Succession of these four Kingdoms being once expir'd, Then the Saints of the most High shall take the Kingdom, and become the Sovereigns of the Earth under Christ, and possess the Kingdom for ever, even for ever and ever, namely continuing Sovereigns of this World as long as it shall continue, and after the Dissolution thereof Reigning for ever in Heaven: this Kingdom of the Saints being denoted in the Dream, by that Kingdom which (v. 14.) was given to the Son of Man or Christ; forasmuch as Christ shall take and possess this Kingdom on Earth in and by his Saints.

19 Then I would know of the foresaid Angel the Truth or True meaning more especially and fully of the Fourth Beast, which was different from all the others, exceeding dreadful, whose Teeth were of Iron, and his

## III.

Daniel requests the Angel to explain to him more fully the Particulars relating to the Fourth Beast.

## A N N O T A T I O N S.

Babylonian Kingdom. And accordingly by this expression v. 5. *And they said unto it, Arise, devour much Flesh*, seems denoted the Medes and Persians actually seizing the Babylonian Kingdom at the Call of Providence to *Arise*, and then proceeding to subdue many Nations with great Slaughter. And as for the *Three Ribs in the mouth* of the Bear, this seems to answer to, and to be explain'd by the *Ram's pushing Westward and Northward and Southward*, Chap. 8. 4. that is, it seems to denote the Beast devouring All the Three ways he could, or Providence would give him leave, *i. e. the Persians conquering Westward and Northward and Southward*.

In like manner the *Third Kingdom* in this Vision represented by a *Leopard*, doubtless answers to the *Third* in Nebuchadnezzar's, represented by the *Belly and Thighs* of the Image which were of *Brass*. And as to its having (as is said v. 6.) *Four Wings on its Back*, and also *Four Heads*, this plainly answers to and is explain'd by Chap. 8. 8—22. Where as the *Ram* aforementioned is interpreted to be the *Kings of Media and Persia*, so the *Goat* is interpreted to be the *King of Greece*; and the *Four Horns* that came up on the head of the said *Goat*, are interpreted to be *Four Kingdoms* which shall stand up out of the Nation, viz. of the Greeks, after that the *Great Horn* was broken. The Explication of the Particulars relating to the *Fourth Beast* follows in the Note immediately following.

(r) It

## THE LXX. VERSION.

## THE ENGLISH VERS.

αὐτῶν σιδηροῖ, καὶ οἱ ὄνυχες αὐτῶν χαλκοῖ) ἐάθιον καὶ λεπύνον, καὶ τὰ ὀπίλοιπα τοῖς ποσὶν αὐτῶν συνεπάτη. 20 Καὶ ὡς τῶν κεράτων αὐτῶν ἦ δέκα ἢ ἐν τῇ κεφαλῇ αὐτῶν, καὶ ἕτερος ἕνα βαίνοντος, καὶ ἐκινάξοντος τῶν ὀφροτέρων τρία, κέρας ἐκείνο, ᾧ οἱ ὀφθαλμοὶ καὶ στόμα λαλῶν μεγάλα, καὶ ἡ ὄρασις αὐτῶν ἡμείζων τῶν λοιπῶν. 21 Εἰσέδρακον, καὶ ὁ κέρας ἐκείνο ἐποίησε πόλεμον μετὰ τοῖς ἁγίοις, καὶ ἵχυσεν ὡρὸς αὐτούς. 22 ἕως οὗ ἦλθεν ὁ παλαιὸς τῶν ἡμερῶν, καὶ τὸ κρίμα ἔδωκεν ἁγίοις ὑψίστης καὶ ὁ χειρὸς ἐφάσσε, καὶ τὴν βασιλείαν κατέργον οἱ ἅγιοι.

23 Καὶ εἶπε, Τὸ θεῖον τὸ τέταρτον, βασιλεία τετάρτη ἔσται ἐν τῇ γῇ, ἥτις ὑποφάγει πάσας τὰς βασιλείας, καὶ καταφάγεται πάντας τὴν γῆν, καὶ συμπατήσῃ αὐτὴν, καὶ κατακόψῃ. 24 Καὶ τὰ δέκα κέρατα αὐτῶν, δέκα βασιλεῖς ἀναστήσονται, καὶ ὀπίσω τῶν αὐτῶν ἀναστήσεται ἕτερος, ὃς ὑποφάγῃ κακοῖς πάντας τὸς ἐμφοροῦν, καὶ τρεῖς βασιλεῖς ταπεινώσει, 25 καὶ λόγους ὡρὸς τὸν ὑψίστον λαλήσει, καὶ

his nails of brass, which devour'd, broke in pieces, and stamped the \* rest with his feet:

20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21 I beheld, and the same horn made war with the Saints, and prevail'd against them:

22 Untill the ancient of dayes came, and judgment was given to the Saints of the most High: and the time came that the Saints possess'd the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be \* different from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom are ten Kings that shall arise; and another shall arise after them, and he shall be \* different from the first, and he shall subdue three Kings.

25 And he shall speak great words against the most High, τὸς

## ANNOTATIONS.

(r) It is observable that Daniel, neither above v. 7. nor here, gives this Fourth Beast any peculiar Name. And the Reason hereof we may learn from Revel. 13. 2. where the same Beast is describ'd by S. John, as made up of the other three Beasts: *The Beast which I saw (says S. John) was like, namely partly and principally, unto a Leopard; and his Feet were as the feet of a Bear, and his Mouth as the mouth of a Lion.* So that the Beast appearing to Daniel in such a monstrous



## P A R A P H R A S E.

his Nails of Brass, which devour'd, brake in pieces and stamp'd the Rest, *i. e. the three former beasts* with his Feet: 20 And *I desir'd to know particularly the true Meaning* of the ten Horns that were on his Head, and of the other *Little Horn* which came up *among the Ten*, and before whom Three of the *first Horns* fell; even of that *Little Horn* that had Eyes, and a Mouth that spake very great things, whose Look was more Stout than his Fellows: 21 *and concerning which* I beheld in the foremention'd Dream, and the same Horn made War with the Saints, and prevail'd against them; 22 untill the Ancient of days came, and Judgment was given to the Saints of the most High, and (or, *that is, till*) the Time came that the Saints possess'd the Kingdom, and so became Sovereign Judges of the World, having conquer'd and destroy'd the said little Horn.

23 Upon my making the foresaid Request to the Angel, thus he said in answer to my Request: The fourth (r) Beast do's denote that Kingdom, which shall be the Fourth Kingdom or Supream Government upon Earth, which shall be different from all the former three Kingdoms denoted by the three former beasts, and shall devour the whole Earth, and shall tread it down, and break it in pieces, *i. e. shall conquer and keep the whole Earth in perfect Subjection to it.* 24 And the Ten (s) Horns which came out of the Head of the fourth Beast denoting this Kingdom are used to denote Ten Kings that shall arise out of this Kingdom; and as for the Little (s) Horn which came up afterwards among the Ten, it denotes Another Prince that shall rise after or behind and besides them, *viz. the Ten first Kings*, and he shall be different from the first Ten Kings in many respects, and he shall subdue Three of the first ten Kings, in like manner as before the Little Horn were Three of the first Horns pluckt up by the Roots. 25 And He shall speak great Words against the most High in opposing and endeavouring to suppress the True Religion, and

IV. Which the Angel do's accordingly, telling him the meaning of the Ten Horns, and of the Little Horn of the said Fourth Beast, and withall specifying the Interval or Time of the Tyranny of the Little Horn.

## A N N O T A T I O N S.

monstrous Shape, No wonder he could not tell what proper Name to give it, but only describes it in general as Dreadfull and Terrible to behold. As for the other Particulars of v. 7. they are explain'd by the Angel v. 23. where by the Fourth Kingdom being different from All Kingdoms, is most probably denoted the Several Forms of Government which prevail'd in the Roman State at several Times; whereas All the three foregoing great Kingdoms were always Monarchical.

(s) By the Little Horn mention'd vers<sup>e</sup> 8. and here in this v. 24. refer'd to again by the Another besides the Ten Horns, Mr Mede and Mr Whiston and several others understand the Pope of Rome; and by the Ten Horns here mention'd, they understand Ten Kingdoms which arose within the Roman Empire about the same time as the Papal Power began to advance it self beyond its due Bounds. How far True this Opinion may be, shall be consider'd when I come to explain the parallel passages in the Revelation of St John. See also my Discourse before the four Tables.

## THE LXX. VERSION.

## THE ENGLISH VERS.

τῶς ἀγίους ὑψίστου παλαῶσει, καὶ ὑπο-  
νοήσει τῷ ἀλλοιωῶσαι χρόνους καὶ νόμον, καὶ  
δοθήσεται ἐν χειρὶ αὐτῷ ἕως χρόνου  
† καὶ χρόνων καὶ γε ἡμῶν χρόνῳ. 26 Καὶ  
τὸ κριτικόν † κερταίση, καὶ πῶς ἀρ-  
χὴν μεταστήσῃ, τῷ ἀφανίσαι καὶ ὅ-  
σπολέσαι ἕως τέλους. 27 Καὶ ἡ βα-  
σιλεία, καὶ ἡ ἰξουσία καὶ ἡ μεγα-  
λωσύνη τῶν βασιλέων τῶν ὑποχέτω  
παντὸς ὅ ὑστέρον † ἐδόθη ἀγίοις ὑψίστου.  
καὶ ἡ βασιλεία αὐτῷ βασιλεία αἰώνιος,  
καὶ πᾶσαι αἱ ἀρχαὶ αὐτῷ δουλεύουσιν  
καὶ ὑπακούσονται.

28 Εἰς ὧδε τὸ πέρας τῷ λόγῳ.  
Εἰς Δανιὴλ, ὅτι πολὺ οἱ ἀφελό-  
γισμοί μου συνέλαβον με, καὶ ἡ μορφή  
μου ἡλλοιώθη † ἐπ' ἐμοί, καὶ τὸ ῥῆμα  
ὅ ἐν τῇ καρδίᾳ μου † συνετήρησα.

and shall wear out the Saints  
of the most High, and think  
to change times, and laws: and  
they shall be given into his  
hand, untill a time and times,  
and the dividing of time.

26 \* Then the judgment  
shall sit, and they shall take  
away his dominion, to con-  
sume, and to destroy it unto  
the end.

27 And the kingdom, and  
dominion, and the greatness of  
the kingdom under the whole  
heaven, shall be given to the  
people of the Saints of the most  
High, whose kingdom is an  
everlasting kingdom, and all  
dominions shall serve and obey  
him.

28 Hitherto is the end of the  
matter. As for me Daniel, my  
\* thoughts much troubled me,  
and my countenance changed  
in me: but I kept the matter  
in my heart.

Κεφ. η'.

## A N N O T A T I O N S.

(t) Mr Mede has rightly observ'd in B. 4. Ep. 6. that *Changing of Times and Laws* is an Oriental phrase to express potestatem ἀποκαταστατικὴν. And that *Times* are not here to be taken in an Abstract notion, but rather Concretely for *Status rerum Tempora variantium*, or *Res quibus variatur status Temporum*; *Times*, for *Things done in Time*, whereby the Times are alter'd; such as are the Alterations of States and Governments. According to which notion it is said Dan. 2. 21. of God, that *He changes Times and seasons; he removes Kings and sets up Kings*, &c. and 1 Chron. 29. 30. that the Acts of David were written in the books of Samuel, Nathan, and Gad the Seers, *with all his Reign and his Might, and the TIMES that went over him, and over Israel, and over all the Kingdoms of the Countries.*

(u) So the LXX. and other Old Versions; and what is more, so St John, Rev. 12. 14. And it is observable that we principally, if not only, learn from St John that by this Expression of *Time, and Times, and Half a Time*, is to be understood *a Year, two Years, and Half a Year*, i. e. in all and in short *Three Years and an Half*. Namely St John, or rather the Holy Ghost by him, has taught us that This is the meaning of the said Expression; inasmuch as the *Same Interval of Time*, which is denoted Rev. 12. 14. by *Time, Times, and Half a Time*, is denoted

v. 6.

## P A R A P H R A S E.

and by Persecution shall wear out the Saints of the most High, and think to change (t) Times and Laws, *i. e. to alter States and Governments:* and they, *i. e. Times and Laws or the Power of Changing them,* and thereby of Domineering over and Persecuting the Saints, shall be given into his hand, untill a Time and Times and the Dividing or (u) Half of Time, *i. e. for two and forty months, or which comes to the same, for a thousand two hundred and threescore Days, in short for three years and an half.* 26 Then, after the expiration of the said Term of Time, the Judgment shall sit, *i. e. the Ancient of Days (as v. 9) shall sit in Judgment with his Holy Angels,* and, according to the Sentence given in the said Court of Divine Judicature, they shall take away his, *i. e. the Little Horns* Dominion so, as to consume and to destroy it unto the End or Utterly. 27 And the Kingdom and Dominion, even the Greatness of the Kingdom, *i. e. the Sovereign Power or Supream Kingdom* under the whole Heaven, shall be given to the People of the Saints of the most High; whose Kingdom, *viz. the Kingdom of the People of the Saints of the most High* shall be an Everlasting Kingdom, *no other Kingdom being to succeed it here on Earth, but its Continuance being to last here to the End of this World;* and all other Dominions that shall be then on the Earth, shall serve and obey, *i. e. shall be Subordinate or Tributary to, and shall acknowledge for their Sovereign in Chief, Him, i. e. the People of the Saints of the most High.*

28 Hitherto is the End of the Matter, *i. e. here ends what the Angel said to me by way of Explication of this Dream.* As for me Daniel, my Thoughts much troubled me, and my Countenance chang'd in me, *i. e. this Vision or Dream had such an effect on my Body, as that I was much out of Order for some time after, insomuch that my Indisposition alter'd my very Countenance, and made me look Pale: but I kept the Matter, or what the Angel had said, and ponder'd often thereon in my Heart.*

V.  
The Close of this  
Vision.

Sect.

## A N N O T A T I O N S.

v. 6. of the same Chapter by *a thousand, two hundred, and threescore days;* and further the parallel Time is denoted Rev. 13. 5. by *forty two months.* But now 42 months each of 30 days, (which made up the Chaldee year here refer'd to by Daniel, and consequently by St John who uses this same Expression of Daniel,) contain 1260 days, and 1260 days divided by 360, the number of Days in one such Chaldee year, give in the Quotient 3 whole years, and  $\frac{180}{360}$ , *i. e.  $\frac{1}{2}$  or half of another year.* And thus far All are well agreed. But then it is much controverted, whether by these 1260 Days are to be understood only so many Days commonly so call'd, *i. e. but Three years and an Half in the Common Acceptation,* or in a sense not unusual among the Prophets 1260 years. That the said Expression here us'd of *Time, Times, and an Half,* is to be understood in some respect of 1260 prophetic Days, *i. e. of so many years,* seems necessary to be Allow'd. But then whether it be *Only thus* to be understood, as Mr Mede, Mr Whiston, and All others who think the Pope to be Antichrist in the most proper or em-



## THE LXX. VERSION.

## THE ENGLISH VERS.

Κεφ. η'. Εν ἑτὶ τρίτῳ τῷ βασι-  
λείας Βαλτάσαρ τῷ βασιλέως ὄρασις  
ἔφθην πρὸς με. ἐγὼ Δανιὴλ, μὲν τὴν  
ὀφθεῖσάν μοι τὸ ἀρχαῖον. 2 Καὶ ἤμην  
ἐν Σύσοις τῇ Βάρ, ἣ ὅστις ἐστὶ χώρα  
Αἰλὰμ † καὶ ἴδον ἐν ὄραματι, καὶ ἤμην  
ὅπῃ τῷ Οὐβάλ. 3 Καὶ ἤρα τὸς  
ὀφθαλμούς μου, καὶ ἴδον· καὶ ἰδοὺ κριὸς  
εἰς ἐσηκὼς πρὸ τῷ Οὐβάλ· καὶ αὐτὸς  
κέρατα, † καὶ τὰ κέρατα ὑψηλά.  
καὶ τὸ ἐν ὑψηλότερον τῷ ἐτέρῳ, καὶ  
τὸ † ὑψηλότερον ἀνέβαινεν ἐπ' ἐχά-  
των. 4 Καὶ ἴδον τὸν κρινὸν κεραι-  
ζοῦντα κατὰ θάλασσαν, καὶ βορρᾶν,  
καὶ νότον· † καὶ πάντα τὰ θηρία οὐ  
ἐποίησαν ἐνώπιον αὐτοῦ. καὶ οὐκ ἔω  
ὁ ἑξαίρετός ἐκ χειρὸς αὐτοῦ, καὶ  
ἐποίησε κατὰ τὸ θέλημα αὐτοῦ, καὶ  
ἐμεγαλύνθη. 5 Καὶ ἐγὼ ἤμην συ-  
νιῶν, καὶ ἰδοὺ πρᾶγος αἰγῶν, ἥρχετο  
ἀπὸ λιβὸς ὅπῃ πρὸς ὅσον πᾶσις τῆς  
γῆς, καὶ οὐκ ἔω ἀπὸμόνος τῆς γῆς.  
καὶ πρὸς πρᾶγος κέρας † θεωρητὸν ἀνα-  
μύσον πᾶν ὀφθαλμὸν αὐτοῦ. 6 Καὶ  
ἦλθεν ἕως τῷ κριὸς τῷ τὰ κέρατα  
ἐχούσῃ, καὶ ἴδον † ἐφ' ὧτος ἐνώπιον  
τῷ Οὐβάλ, καὶ ἔδραμε πρὸς αὐ-  
τὸν ἐν ὁρμῇ τῆς ἰσχύος αὐτοῦ. 7 Καὶ  
ἴδον † αὐτὸν φθάνοντα ἕως τῷ κριὸς,  
καὶ ἐξηλειάνθη πρὸς αὐτὸν, καὶ ἐπαίσε

## Chap. VIII.

In the third year of the reign  
of King Belshazzar, a vision  
appeared unto me, *even unto me*  
Daniel, after that which appear'd  
unto me at the \* beginning.

2 And I saw in a vision, and  
it came to pass, when I saw,  
that I *was* at Shushan *in* the  
palace, which *is* in the Pro-  
vince of Elam) and I saw in a  
vision, and I was by the river  
of Ulai.

3 Then I lifted up mine  
eyes, and saw, and behold, there  
stood before the river a ram  
which *had* two horns; and the  
two horns *were* high: but one  
*was* higher then the other, and  
the higher came up last.

4 I saw the ram pushing  
Westward, and Northward, &  
Southward: so that no beasts  
\* could stand before him, nei-  
ther *was* there any that could  
deliver out of his hand, but he  
did according to his will, and  
became great.

5 And as I was considering,  
behold, an he-goat came from  
the West, on the face of the  
whole earth, and touch'd not  
the ground: and the goat *had*  
a notable horn between his  
eyes.

6 And he came to the ram  
that had two horns, which I  
had seen standing before the  
river, and ran unto him in the  
fury of his power.

7 And I saw him come close  
unto the ram, and he was mov-  
ed with choler against him, and

## Se&amp;t. II. N° IV.

*Daniel's Vision of the Ram and He-goat, whereby is foretold the Destruction of the Medo-Persian Kingdom or Empire by the Greeks; and the Great Misery, which Antiochus Epiphanes should bring upon the Jews.*

Chap. VIII. In the third year of the Reign of King Belshazzar, a Vision appear'd unto me, even unto me Daniel, after that which appear'd unto me at the (w) beginning of the said Reign, and related in the foregoing Chapter. 2 And I saw in a Vision (and it came to pass when I saw, that I was at (x) Shushan in the Palace, which is in the Province of Elam) and I saw in a Vision, as I was by the river of Ulai which ran by the said Palace. 3 Then I lifted up my Eyes and saw, and behold there stood before the river a Ram, which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last. 4 I saw the Ram pushing Westward, and Northward, and Southward: so that no Beast could stand before him, neither was there any that could deliver out of his hand, but he did according to his Will, and became Great. 5 And as I was considering, behold, an He-goat came from the West (xx) on the face of the Whole Earth, and touched not the ground: and the Goat had a notable Horn between his Eyes. And he came to the Ram that had two Horns, which I had seen standing before the River, and ran unto him in the fury of his Power. 7 And I saw him come close unto the Ram, and he was mov'd with choler

## A N N O T A T I O N S.

phatical Sense of the Word, contend) is what after all deserves Consideration; and shall be more fully consider'd, (God willing) when I come to consider the said Expression, and other explanatory Expressions thereof, in my Paraphrase on the Revelation.

(w) So the Original word signifies, and is render'd elsewhere in this Book.

(x) Concerning this Place see my *Historical Geogr. of O. T.* Vol. 3. ch. 5. §. 5. and in §. 6. of the same chapter of my Geography the R. Ulai is also spoken of; as is the Province of Elam in Vol. 1. of Geogr. of O. T. p. 163. and in Part 2<sup>d</sup> of Geogr. of N. T. p. 163.

(xx) As by the He-goat's coming from the West is denoted the Coming of Alexander the Great from Greece, which lay West of the Persian Empire; so by the He-goat's coming on the face of the Whole Earth, seems to be denoted Alexander's conquering All the Countries subject to the Persians, as he advanced forward from Greece; and by the He-goat's not touching the Ground, seems denoted the Sudden Conquest of the said Countries by Alexander the Great. And the Right understanding of these Expressions is the more usefull, because at least the Former of them is used by St John in his Revelation.

(y) That

## THE LXX. VERSION.

## THE ENGLISH VERS.

τὸν κριὸν, καὶ συνετίθει ἀμφοτέρω τὰ  
κέρατα αὐτοῦ. καὶ ἔκ ἦν ἰσχύς τῷ κριῶ,  
τῷ φησὶν ἐνώπιον αὐτοῦ. καὶ ἔρριπεν αὐ-  
τὸν ὅτι ἦ γλῶ, καὶ συνεπάτησεν αὐ-  
τὸν, καὶ ἔκ ἦν ὁ ἐξαίρετος τὸν κριὸν  
ὅτι χειρὸς αὐτοῦ. 8 Καὶ ὁ πρῶτος τῶ  
αἰῶν ἐμεγαλύνθη ἕως σφοδρά, καὶ ὡς  
τῷ ἰσχύσει αὐτὸν, συνετίθει ὁ κέρας  
αὐτοῦ τὸ μέγα. καὶ ἀνέβη ἕτερα κέρατα  
τέσσαρα ὑποκάτω αὐτοῦ εἰς τὰς τέσ-  
σaras ἀνέμους τοῦ ὕψους. 9 Καὶ ὅτι  
τῷ ἐνὸς αὐτῶν ἐξῆλθε κέρας ἐν ἰσχυ-  
ρὸν, καὶ ἐμεγαλύνθη πλεονάζως πρὸς  
τὸν νότον, καὶ πρὸς ἀνατολὴν, καὶ  
πρὸς τὴν δύωαμιν, 10 Καὶ ἐμε-  
γαλύνθη ἕως τῆς δυνάμεως τοῦ ὕ-  
ψους, καὶ ἔπεσεν ὅτι τὴν γλῶ ὑπὸ  
τῆς δυνάμεως τοῦ οὐρανοῦ καὶ ὑπὸ  
τῶν ἀστρον, καὶ συνεπάτησαν αὐτά.  
11 Καὶ ἕως ἧς ὁ ἀρχιερεὺς ῥύση-  
ται τὴν αἰχμαλωσίαν, καὶ δι' αὐτὸν  
θυσία καὶ ἐράχθη, καὶ κατεσφάγη  
αὐτὸν καὶ τὸ ἅγιον ἐρημωθήσεται.  
12 Καὶ ἐδόθη ὅτι τὴν θυσίαν ἀμαρ-  
τία, καὶ ἐρρίφη χαρὰ ἡ δικαιο-  
σύνη καὶ ἐποίησε, καὶ κατεσφάγη.  
13 Καὶ ἤκουσα ἐνὸς καὶ ἁγίου λα-  
λοῦντος, καὶ εἶπεν εἰς ἅγιον τῷ  
φελμωνὶ τῷ λαλοῦντι, ἕως πότε ἡ  
ὄρασις ᾗσεται, ἡ θυσία ἡ ἀρθεῖσα,

smote the ram, and brake his  
two horns, and there was no  
power in the ram to stand be-  
fore him, but he cast him down  
to the ground, and stamped  
upon him, and there was none  
that could deliver the ram out  
of his hand.

8 Therefore the he-goat  
waxed very great, and when  
he was strong, the great horn  
was broken: and for it came  
up four notable ones, toward  
the four winds of heaven.

9 And out of one of them  
came forth a little horn, which  
waxed exceeding great, toward  
the South, and toward the East,  
and toward the pleasant land.

10 And it waxed great *even*  
\*against the host of heaven,  
and it cast down *some* of the  
host, \*even of the stars to the  
ground, and stamped upon  
them.

11 Yea he magnified *himself*  
*even* \*against the Prince of the  
host, and by him the daily sa-  
crifice was taken away, and the  
place of his Sanctuary was cast  
down.

12 And an host was given  
*him* against the daily sacrifice,  
by reason of transgression, and  
it cast down the truth to the  
ground, and \*did exploits and  
prosper'd.

13 Then I heard \*one holy  
one speaking, and another \*ho-  
ly one said unto that certain  
\*holy one which spake, How  
long *shall* be the vision con-  
cerning the daily sacrifice, and



## P A R A P H R A S E.

choler against him, and smote the Ram, and brake his two horns; and there was no power in the Ram to stand before him, but he cast him down to the ground, and stamp'd upon him: and there was None that could deliver the Ram out of his hand. 8 Therefore the He-goat waxed very Great, and when he was strong, the great Horn *between its eyes* was broken; and for it came up four notable ones, towards the four winds of Heaven. 9 And out of one of them came forth a Little Horn, which waxed exceeding great, toward the South, and toward the East, and toward the Pleasant Land or *Judea*. 10 And it waxed great even against the Host of Heaven or *People of God, i. e. the Jews*, and it cast down or *destroy'd* some of the Host or *Jews*, even of the Stars or *Principal men of the Jews* to the ground, and stamp'd upon them. 11 Yea, he magnified himself even against the Prince of the Host (*y*) or *God of the Jews*, and, *i. e. inasmuch as* by him the Daily Sacrifice (*z*) was taken away, and the Place of his, *i. e. God's Sanctuary* was cast down. 12 And *in order to enable the Person represented by the Little Horn to do this*, an Host was given him, *i. e. Providence permitted him to raise a great Army, wherewith he acted against the Jews, and overcoming them took away the Daily Sacrifice by reason of Transgression or the provoking Sins of the Jews at this time*, and it, *viz. the said Host* cast down the Truth, *i. e. the True Religion or the Worship of the True God* to the ground, and it did exploits and prosper'd. 13 Then I heard one Holy one or *Angel (a)* speaking, and another Holy one said unto that certain Holy one which spake, How long shall be *the Time wherein shall be fulfill'd that part of the Vision now seen or related, concerning an Host being given against the Daily Sacrifice,*

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(*y*) That by *the Prince of the Host* is here to be understood, (not the High-priest, as some imagin, but) God himself, seems evident from what presently follows, *viz. And the Place of HIS Sanctuary was cast down*, where *his* can refer to no other than *the Prince of the Host* just afore mention'd. Wherefore since by *HIS Sanctuary* is doubtless denoted *GOD's Sanctuary*, it follows that *GOD* is likewise denoted by *the Prince of the Host*, to which *His* plainly refers.

(*z*) How the several Particulars here foretold from v. 8. to v. 12. and below from v. 23. to v. 26. interpreted of a King, *viz. Antiochus Epiphanes*, who should arise in the Latter time of the Kingdom of the Greeks, were accordingly fulfill'd; may be seen in the Books of Maccabees, *viz. in 1 Macc. 1. 10. — chap. 4. and chap. 6. 1. — v. 16. as also 2 Macc. 4. 7. — ch. 9. to the end.*

(*a*) It is very Remarkable that in all Visions of the Holy Scripture, *Such things* as in their own nature *can't* be at all or well exhibited to the Sight, are represented as made known by *Hearing* them told. So in this case the Duration of the Desolation here foretold *could not* be represented to the Sight of Daniel, and therefore he is inform'd thereof by *Hearing* one Angel telling another, *How long* the said Time was to be. Thus Revel. 9. 16. St John having said in the Beginning of the verse, that *the Number of the Army of the Horsemen were two hundred thousand thousand*; adds immediately, *And (or Namely) I HEARD the Number of them*; as if he had said, This number being what I had not time to stand

## THE LXX. VERSION.

καὶ ἡ ἁμαρτία ἐρημώσεως ἢ δοθεῖσα,  
καὶ τὸ ἅγιον καὶ ἡ δυνάμις συμπατη-  
θήσεται; 14 Καὶ εἶπεν αὐτῷ, Ἔως  
ἐσπέρας καὶ τριῶν ἡμέρας διχλίου καὶ  
† τριακόςαι, καὶ καθαλειθήσεται  
τὸ ἅγιον.

## THE ENGLISH VERS.

the transgression of desolation,  
to give both the Sanctuary and  
the host to be troden under  
foot?

14 And he said unto me,  
Unto two thousand and three  
hundred days: then shall the  
Sanctuary be cleans'd.

15 Καὶ

## A N N O T A T I O N S.

stand to *Reckon up* in the Vision, it was *Told* to me, and so I knew it by *Hear-say*. And this being the Real state of the Case, or the True reason why Two Angels are here introduced into the Vision as *Speaking One* to the Other, and *One telling* the Other, *How long should be the Vision concerning the Daily Sacrifice &c.* it hence evidently appears, how Weak and Groundless that Opinion is, which makes what is here said v. 13, 14. to be a *DISTINCT Vision* from the *Vision* before related from v. 2. to v. 12. because *This latter* part of the Vision was *TOLD* or *SPOKEN by an Holy One*, and the *Former* was *SEEN* by Daniel. If this Argument has any Force, it may in like manner be prov'd, that what is afore cited out of Revel. 9. 16. was a *DISTINCT Vision* from *what* is related v. 15, 17, &c. of the same Chapter. And the Weakness of this Opinion will further appear in the following Note (c).

(b) That the Original word may be otherwise render'd, *making Desolate*, is observ'd by Our Translators in the margin of our Bibles, this being the same as to say that the *Transgression* here refer'd to was the *Cause* of the Desolation here foretold. But that the Original word is not to be render'd, *of the Desolator*, as if it refer'd to the *Transgression of Antiochus*, who should bring this Desolation upon the Jews, is (I think) evident from v. 23. where it is said, that *in the Latter time of their* (i. e. the Greek's) *Kingdom, when the Transgressors are come to the full, a King — shall stand up*: where by *Transgressors* can't be understood *Antiochus*, (who is denoted in the very next clause by the *King*;) but the *Jews*, who were to be punish'd by Antiochus for being *Transgressors*; and whose Sins are therefore here said to be *the Transgression that makes Desolate*, or is the *Cause* of their *Desolation*.

(c) It is Roundly affirm'd by Mr *Whiston* in his Essay on the Revelation of St John pag. 10. that *this Number has not Any relation to Antiochus Epiphanes, or his Profanation of the Jewish Temple, nor has indeed this Prophecy*, whereby he means what is contain'd in v. 13, 14. for he supposes these two Verses to contain a Prophecy or Vision *distinct* from that contain'd in the foregoing part of the same Chapter. How *weak* One of his Reasons for such a Supposition is, has been Already taken notice of in the last note (a). And it will here appear further and most clearly, that he is altogether *mistaken himself* in the Application he makes of this Part of the Prophecy contain'd in this Chapter, to *the State of the Jewish Church, whilst the Courts of the Temple, or the Holy City were to be given to the Gentiles and to be troden under foot by them, from the days of Titus Vespasian*. For in pag. 237. of his foremention'd Essay he so *applies* this part of the said Prophecy, adding withall, that *This Vision, which determines the Period of the Churches Pollution to 2300 Days from the Time it was seen, do's MOST EXACTLY and SURPRIZINGLY AGREE with the Computation above,*  
i. e. so

## P A R A P H R A S E.

crifice, and the taking of it away, and concerning the Transgression (b) which shall be the Cause of this Desolation here foretold, namely when God shall see fit to give both the Sanctuary and the Host to be troden underfoot? 14 And he said unto me, *The Time shall be unto or during* (c) two thousand and three hundred days: then shall the Sanctuary be cleans'd again from the Heathen worship of Idols.

15 And

## A N N O T A T I O N S.

*i. e. to A. D. 1716* namely as the Year when an End is to be put to the Churches Pollution, by the Daily Sacrifice being restor'd to the Temple at Jerusalem, and Popery and Turcism being put down, and the like. Now however sanguine Mr Wh. might be when he wrote this, I suppose he begins to cool now; forasmuch as A. D. 1716. is now so near as to Convince him, after the plainest and most effectual manner, and all Others of his Opinion, that the said Number of 2300 Days can't belong to That year, nor consequently to That State of the Jewish Church which has been from the days of Titus. Mr Whiston pag. 10. of his forecited Essay urges, that take the longest Duration possible, and it will amount to no more than between Five and Six years at the utmost, from the 143<sup>d</sup> year of the Seleucidae to their 148<sup>th</sup> year: whereas 2300 Evening-Mornings are Six years and Above a quarter, and cannot therefore by any means agree with the Space above-mention'd, viz. the Space of the Profanation of the Temple or of Jerusalem by Antiochus, as he expresses it just before.

But now Mr Wh. should have duly weigh'd what Mr Mede has said upon this point in Ch. 14. of his *Apostacy of the Latter Times*, viz. The Beginning of that 2300 Evenings and Mornings, or Six years and somewhat more than a quarter, which that Calamity was to continue, from the Beginning thereof untill the Temple should again be cleans'd, was NOT to be reckon'd from the HEIGHT thereof, when the daily Sacrifice should be taken away (for there it is but Three years 1 Macc. I. 54, &c. with ch. 4. 52.) but from the Beginning of the TRANSGRESSION which occasion'd this Desolation, and is describ'd 1 Mac. I. 11, &c. And what Mr Mede says on this point, is the more Remarkable because it is here alledg'd by Him as an Instance, that the LIKE is to be observ'd in respect to several, if not All other Prophetical Calculations.

Since therefore we are inform'd 1 Macc. 4. 52, &c. that on the 25<sup>th</sup> day of the Month — Casleu, in the 148<sup>th</sup> year, they — offer'd Sacrifice according to the Law, upon the New Altar &c. — Namely, *What Day the Heathen had PROFAN'D it, even in That it was DEDICATED*, or as it is express'd in 2 Macc. 10. 5. more Agreeably to this place of Daniel (to which the Author of the said Book seems plainly to have an Eye herein,) *On the very same Day it was CLEANS'D again*; hence the End of the said 2300 days are to be fix'd here, and so reckon'd upwards; whereby the Beginning of the said Days will fall on the 28<sup>th</sup> of the Syro-Macedonian month call'd Λῶος, which was next before 25<sup>th</sup> of the month Απιδαιος, (which answers to the Hebrew *Casleu*) of the 142<sup>d</sup> year of the Seleucidae according to the Computation of the Writer of the First Book of Maccabees.

Now at this Time may very well be fix'd the Beginning of the 2300 Days here spoken of, and that upon two accounts among others. First because about this time Menelaus, having out-bid and so undermin'd Jason and got the Principality or Priesthood, and taking no Care to pay the Money he promis'd the King, and being call'd before Him on that account, *Stole certain Vessels of Gold out of the Temple*, and gave some of them to Andronicus, and some he sold to Tyre and the



## THE LXX. VERSION.

## THE ENGLISH VERS.

15 Καὶ ἐγένετο ὡς τὸ ἰδεῖν με,  
ἐγὼ Δανιήλ, τὴν ὅρασιν, καὶ ἐζη-  
του σῴεσιν, καὶ ἰδὼς ἔστη ἐνώπιον  
ἐμοῦ ὡς ὅρασις ἀνδρός. 16 Καὶ  
ἤκουσα φωνὴν ἀνδρός ἀναμέσον τῶ  
Οὐβάλ, καὶ ἐχάλεσε, καὶ εἶπε, Γα-  
βριήλ σῴεσον ἐκείνον τὴν ὅρασιν.  
17 Καὶ ἦλθε, καὶ ἔστη ἐχόμενον  
τῆς σῴσεώς μου· καὶ ὡς τὸ ἐλθεῖν  
αὐτὸν ἐθαμβήθην, καὶ πίπτον ὅτι  
πρόσωπόν μου· καὶ εἶπε πρὸς με,  
Σῴεσ, ὡς ἀνθρώπου. ἔτι γὰρ εἰς και-  
ροῦ πέρας ἡ ὅρασις. 18 Καὶ ὡς τὸ  
λαλεῖν αὐτὸν μετ' ἐμοῦ πίπτον ὅτι  
πρόσωπόν μου ὅτι τὸ γῆν, καὶ ἤψατό  
μου, καὶ ἔστησέ με ὅτι πόδας τὸ μου.  
19 Καὶ εἶπεν, ἰδὼς ἐγὼ γνωρί-  
ζω σοι τὰ ἐσόμενα ἐπ' ἐσχάτου τῆς  
ὀργῆς· ἔτι γὰρ εἰς καιροῦ πέρας ἡ  
ὅρασις.

15 And it came to pass when  
I, even I Daniel had seen the  
vision, & sought for the mean-  
ing, then behold, there stood  
before me as the appearance of  
a man.

16 And I heard a man's  
voice between the banks of Ulai,  
which call'd and said, Gabriel,  
make this \* Daniel to under-  
stand the vision.

17 So he came near where  
I stood: and when he came,  
I was afraid, and fell upon my  
face: but he said unto me, Un-  
derstand, O Son of man: for at  
the time of the end shall be the  
vision.

18 Now as he was speaking  
with me, I was in a deep sleep  
on my face toward the ground;  
but he touched, and set me  
upright.

19 And he said, Behold, I  
will make thee know what  
shall be in the \* latter time of  
the indignation: for at the  
time appointed the end shall  
be.

20 Ὁ κύριος,

## ANNOTATIONS.

Cities round about; for which being reprov'd by Onias, he got him murder'd, &c. as in 2 Mac. 4. 23, &c. Now these Particulars were Offences of so Heinous a Nature, as being added to what is related 1 Mac. 1. 11, &c. may be well esteem'd so to fill up the Measure of the Sins of the Jews, as to make them Ripe for that Vengeance of Desolation, which began actually to be brought upon them by Antiochus in the next following year, as we read v. 20, &c. of the same Chapter. And therefore from hence may be very well dated the Beginning of the Transgression of Desolation, or of the Ripeness of the Jews for Vengeance. See to this purpose v. 23. of this Chapter of Daniel.

Again, it is to be observ'd, that One principal Branch of this part of Daniel's Vision is this, that An Host was given him against the Daily Sacrifice, v. 12. And therefore when it is said v. 13. How long shall be the Vision concerning the Daily Sacrifice, and the Transgression of Desolation, thereby is to be understood as comprehended also, and concerning the Host that was given against the Daily Sacrifice: it being most usual in Scripture, having reckon'd up several Particulars, to comprehend

## PARAPHRASE.

15 And it came to pass, when I, even I Daniel, had seen the Vision, and sought for the meaning, then behold there stood before me as the Appearance of a Man. 16 And I heard a Man's Voice between the banks of the river Ulai, which call'd and said, Gabriel, make this Daniel to understand the Vision. 17 So he came near where I stood: and when he came, I was afraid *by reason of his Angelical Glory wherein he appear'd, tho' in an Human Shape*, and fell upon my face out of fear: but he said unto me *Fear not but Understand O thou who, tho' but a (d) Son of Man or frail Man, yet art thus highly favour'd by GOD, as to be acquainted aforehand with the Events of Future ages: Understand or Attend to what I am about to say: for at the time of the End shall be the Vision, i. e. the Vision shall be actually verify'd at the appointed time.* 18 *As I was afraid afore at his Angelical Glory, so Now I was afraid at his Angelical Voice, and thereupon as he was speaking with me, I was in a deep sleep, i. e. I fell into a Swoon on my face toward the ground: but he touched me, and brought me to my self again, and set me upright, i. e. by his Touch enabled me to stand upright.* 19 And he said, Behold, I will make thee know what shall be-fall thy People the Jews in the (e) latter time of the Divine indignation, i. e. (as v. 23.) in the latter time of the Græcian Kingdom, when the Transgressions of the Jews are come to the full for GOD's pouring out upon them the Indignation here spoken of: for at the Time appointed the End of the said Indignation shall be, i. e. at the Time appointed GOD will bear with them no longer, but pour out this his Indignation upon the Jews.

II.  
The Angel Gabriel is sent to Daniel to interpret the Vision to him.

20 The

## ANNOTATIONS.

comprehend them *All* in another place by repeating expressly no more then *One or Two*. Several Instances of this Nature may be produced out of this Book of Daniel. Wherefore the 2300 Days referring to the *Host* or *Army* that was to be given *against the Daily Sacrifice*, as it is expressly said 1 Mac. 1. 20. that *Antiochus went up against Jerusalem in the 143<sup>d</sup> year*, which falls in partly with the first year of the Six contain'd in 2300 days, so some time more is to be allow'd for Antiochus to get and prepare the Army he came with, or as it is express'd here in the Prophecy, for the *giving him an Host against the Daily Sacrifice*: Which Time will very fitly make up what is wanting of the 2300 days. So that we see, as it is *impossible* now by Experience, that the said 2300 days should determine the polluted State of the Jewish Church from the Destruction of the Temple by *Titus*, as Mr *Whiston* would have it; so it do's very fitly determine the polluted State of the Temple under *Antiochus Epiphanes*.

(d) The Angel, tho' he appear'd in an *humane* Shape, yet was not a *Son of Man* or real frail Man; and therefore he might use this Appellation to Daniel, as denoting the great *Difference* there was between them, tho' as to Appearance they were Both *Men*.

(e) The Holy Spirit seems to point out the Interpretation of this Expression given in the Paraphrase, by using the same word *אחרית* here and v. 23. for which reason it should be translated alike in both places, as I have done it. Compare also 1 Maccab. 1. ult.

## THE LXX. VERSION.

## THE ENGLISH VERS.

20 Ο κριός, ὃν εἶδες, ὁ ἔχων τὰ  
κέρατα, βασιλεὺς Μήδων καὶ Περσῶν.  
21 Καὶ ὁ ἰσχυρὸς τῶν αἰγῶν, βασιλεὺς  
Ελλήνων· καὶ τὸ κέρας τὸ μέγα ὃ ἔστι  
ἀναμέσον τῶν ὀφθαλμῶν αὐτοῦ, αὐτός  
ἐστιν ὁ βασιλεὺς ὁ τρίτος. 22 Καὶ  
τὸ συστρέψεντος ὃ ἐγένετο πέντε  
κέρατα ὑποκάτω, πέντε βασιλεῖς  
ἐκ τῶν ἐθνῶν αὐτοῦ ἀναστήσονται, καὶ ἕκαστος  
ἐν τῇ ἰσχύϊ αὐτοῦ. 23 Καὶ ἐπὶ ἐσχάτων  
τῆ βασιλείας αὐτῶν, πληρεμεύει πάντων  
ἀμαρτιῶν αὐτῶν, ἀναστήσεται βασιλεὺς  
ἐκ τῶν ἐθνῶν, καὶ συστρέψει τὸν ἄνθρωπον  
ἐκ τῆς γῆς. 24 Καὶ κρατεῖα ἡ ἰσχύς αὐτοῦ,  
καὶ οὐκ ἐν τῇ ἰσχύϊ αὐτοῦ, καὶ θαυμαστά  
ἐργασθήσεται, καὶ κτίσει, καὶ ποίησιν,  
καὶ ἀφαιρήσεται ἰσχυροὺς, καὶ λαὸν ἅγιον.  
25 Καὶ ὁ ζυγὸς τῶν κλοισδῶν αὐτοῦ  
καταβήσεται, δόλῳ δὲ τῇ χειρὶ αὐ-  
τοῦ, καὶ ἐν καρδίᾳ αὐτοῦ μεγαλω-  
θήσεται, καὶ δόλῳ ἀφαιρήσεται πολλὰς,  
καὶ ἐπὶ ἀπωλείας πολλῶν ἵσταται.

20 The ram which thou sawest having two horns are the Kings of Media and Persia.

21 And the rough goat is the King of \* Greece, and the great horn that is between his eyes, is the first King.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a King of fierce countenance, and understanding \* secrets shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and \* do exploits, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of Princes,

καὶ

## ANNOTATIONS.

(f) Mr Mede's Opinion concerning the Reason, why *Alexander the Great* should be denoted here by **Ἰσχυρὸς** *Hircus*, and more emphatically vers. 5. by **ὁ ἐκ τῶν αἰγῶν** *Hircus Caprarius*, is not to be disregarded. He has observ'd then that it might be, because the *Macedonians* of whom he was King, were otherwise call'd *Ægeades* which is as much as *Caprini*. The Reason why the *Macedonians* were otherwise so call'd, is related by *Justin* in his seventh Book. And on somewhat the like account Mr Mede supposes, that the *King of Persia* is in this Chapter denoted by a *Ram*, namely because **ὁ ἐκ τῶν αἰγῶν** *Elam*, which is another name by which the *Persians* are sometimes call'd, might have the same signification as **Ἰσχυρὸς**, which signifies a *Ram*. See Mr Mede's Latin Comment. Apocalyp. under Tab. 6.

(g) See



## PARAPHRASE.

20 The Ram which thou sawest having two Horns, denotes the Medo-Persian Kingdom; namely the Two Horns are, i. e. represent the Kings of Media and Persia; and, as altho' the Horns be Two, yet the Ram is but One, so thereby is denoted, that altho' the Kings of Media and the Kings of Persia may in some respect be esteem'd Two distinct Kings, yet the Kingdom of Media and Persia is all along in Scripture, at least in reckoning up the Four Gentile Kingdoms of the World, accounted but as One and the Same Kingdom. 21 And the rough (f) Goat is, i. e. represents the King or Kingdom of Greece: and the Great Horn that is between his eyes, viz. the eyes of the Goat, is or represents the First King of the Grecian Kingdom or Empire, viz. Alexander the Great, 22 Now That Great Horn being broken, whereas Four stood up for it, thereby is denoted that, after the Death of Alexander the Great, Four Kingdoms shall stand up out of the Nation of the Greeks, i. e. the Heads or Kings of the said Kingdoms shall be All Greeks, as was Seleucus King of Syria and Babylonia, Ptolemy King of Egypt, Antigonus King of Asia, and Aridaeus brother of Alexander the Great (or after him Cassander,) King of Macedonia or Greece. 23 And in the latter time of their Kingdom, i. e. the Græcian Kingdom, which tho' divided after the Death of Alexander the Great into the foremention'd four Kingdoms, yet is in the Scripture-Account esteem'd still as One, when the Transgressors are come to the full, i. e. when the Transgressions of the Jews are become so Great as to be Ripe for Vengeance and the Time set for GOD's Long-suffering is fully expir'd, a King of fierce Countenance, and understanding the Secrets or Art of State-Policy, viz. Antiochus surnam'd Epiphanes, shall stand up. 24 And his Power shall be mighty in oppressing and destroying the Jews, but this he shall be enabled to do, not by his Own Power or the Strength of his Own Armies and Forces, but by means of the different Factions among the Jews themselves, and other concurring Circumstances according to the Will of Divine Providence; and he shall destroy (g) Wonderfully, and shall prosper, and do exploits, and shall destroy the Mighty or Great Persons among the Jews, and many also of the (h) Holy People, i. e. of those Jews that shall serve God faithfully. 25 And thro' his Policy also he shall cause Craft to prosper in his hand, i. e. he shall get his Ends and worst the Jews oft-times by Policy and Deceit, as well as by Arms and Open War; and he shall magnify himself in his heart, and by pretending outward (i) Peace and Friendship with them, shall destroy many: nay, He shall also stand up against (k) the Prince of Princes or GOD himself, by bringing the Idol of Jupiter Olympius

III.

The Interpretation of the Dream.

## ANNOTATIONS.

(g) See 1 Macc. i. 21, &amp;c. and 2 Mac. 5. 11. &amp;c.

(h) See 1 Macc. i. 62, &amp;c. and 2 Mac. 6. 18, &amp;c. and chap. 7.

(i) See 1 Macc. i. 30.

(k) See 1 Macc. i. 44, &amp;c.

(l) See

## THE LXX. VERSION.

## THE ENGLISH VERS.

ὃς ὡς ὡὰ χειρὶ συντελεί. 26 Καὶ  
ἡ ὄρασις τῆς ἑσπέρας καὶ τῆς πρωί-  
νης τῆς ῥηθείας † ἀληθῆς ὅτι καὶ  
οὐ σφραγίσον τι ὅρασι, ὅτι εἰς ἡμέ-  
ρας πολλάς. 27 Καὶ ἐγὼ Δαυὶδ  
ἐκοιμήθην, καὶ ἐμαλακίσθην, καὶ ἀνέ-  
στην, καὶ ἐποίησα τὰ ἔργα τῆ βα-  
σιλείας, καὶ ἐθαύμαζον τι ὅρασι, καὶ  
οὐκ ἦν ὁ συνιὼν.

Κεφ. γ'. Εἰς τὸ πρῶτον ἔτι † Δα-  
ρείου τῆς υἱοῦ Αἰσούρου, ἀπὸ τῆς σπέρ-  
ματος τῆς Μήδων, ὃς ἐβασίλευσεν ἐπὶ  
Βασιλείαν Χαλδαίων, 2 † ὁ ἔτι ἐν  
τῆς βασιλείας αὐτοῦ, ἐγὼ Δαυὶδ συνῆ-  
κα ἐν ταῖς βίβλοις τὸν ἀριθμὸν τῶν  
† ἐτῶν, ὃς ἐργήθη λόγος Κυρίου πρὸς  
Ιερεμίαν τὸν προφήτην, εἰς συμπλή-  
ρωσιν ἐρημώσεως Ἱερουσαλὴμ ἐβδομή-  
κοντα ἔτη. 3 Καὶ ἔδωκα τὸ πρῶτον  
πρὸς μὲν Κύριον τὸ Θεόν, † ὃ ἐκζη-  
τήσῃ προσευχὴν καὶ † δεήσεις, ἐν νητείαις  
καὶ σάκκῳ † καὶ σποδῷ. 4 Καὶ  
προσηξάμην πρὸς Κύριον τὸ Θεόν  
μὲν, καὶ ἑξομολογησάμην, καὶ εἶπα,  
Κύριε ὁ Θεὸς ὁ μέγας καὶ θαυμα-  
τός, ὁ φυλάσσων τὸν ἀσθῆναι σου, καὶ  
τὸ ἐλεῶς σου, τοῖς ἀγαπῶσί σε, καὶ

but he shall be broken without  
hand.

26 And the vision of the  
evening and the morning \* is  
most true: \* but shut thou up  
the vision, for it *shall be* for  
many days.

27 And I Daniel fainted,  
and was sick *certain* days: af-  
terward I rose up, and did the  
King's business, \* but I was  
astonished at the vision, and  
none understood it.

## Chap. IX.

In the first year of Darius  
the son of Ahasuerus, of the  
seed of the Medes, which was  
made King over the realm of  
the Chaldeans;

2 In the first year of his  
reign, I Daniel understood by  
books the number of the years,  
whereof the word of the Lord  
came to Jeremiah the Prophet,  
that he would accomplish se-  
venty years in the desolations  
of Jerusalem.

3 \* Wherefore I set my face  
unto the Lord God, to seek  
by prayer and supplications,  
with fasting, and sackcloth,  
and ashes.

4 And I prayed unto the  
Lord my God, and made my  
confession, and said, O Lord,  
the great and dreadful God,  
keeping the Covenant and mer-  
cy to them that love him, and

τοῖς

## A N N O T A T I O N S.

(1) See 1 Macc. 6. 5, &c. and 2 Macc. 9.

(m) Concerning this Darius see Note (gg) Chap. 5.

(n) See Lev. 26. 14, &c. Deut. 27. 15, &c. and 28. 15.

(o) This

## P A R A P H R A S E.

Olympius into the Temple and placing it on the Altar; but He shall be (l) broken or destroy'd without any earthly hand or means, namely by the more immediate Hand of the Divine Vengeance. 26 And as for the Time of the Continuance of that part of the Vision which relates to the Taking away of the Evening and Morning (or as it is call'd in one word v. 13. the Daily) Sacrifice, which was told or spoken of between the two Holy ones v. 13. it is most True, that it will be for two thousand and three hundred days: but seal thou up the said Vision concerning the Daily Sacrifice, i. e. say nothing of it to any of thy Brethren, but keep it seal'd up by Thee among thy other Writings, not to be made Known till thy Writings are to be receiv'd into the Sacred Canon of Scripture for the Publick Use of the Church, when it will be Time enough to have this Vision made Publickly known: for it shall be for many Days, i. e. its Accomplishment shall not be for a Long time yet to come. 27 And I Daniel fainted and was sick certain days, out of Grief for the great and sore Calamities, which I was inform'd by this Vision would befall my Nation: Afterward I rose up, and did the Kings business; but I was still astonish'd at the foremention'd Vision, and None understood the Cause of it, I keeping it Secretly to my self according to the Injunction laid upon me by the Angel.

Sect. II. N<sup>o</sup> V.

*Daniel, after having fasted and pray'd for the Restoration of Jerusalem, has the celebrated Vision of the Seventy Weeks vouchsafed unto Him.*

Chap. IX. In the first year of (m) Darius the Son of Ahasuerus, of the seed of the Medes, who was made King over the Realm of the Chaldeans; 2 namely in the first year of his Reign, I Daniel understood by Books, that the Number of the Years, whereof the Word of the Lord came to Jeremiah the Prophet, that He would accomplish Seventy years in the Desolations of Jerusalem, were not far from Expiring. 3 Wherefore, remembring also that it is (n) written in the Law of Moses, that in order to Fit our Selves for receiving the Mercy of being deliver'd from our Captivity, GOD requires of Us that we should confess the Iniquity of our Fathers, and humble our Hearts before him, in Obedience hereto I set my Face unto the Lord GOD, i. e. my Window being Open, I set my Face toward Jerusalem where stood formerly the Temple of my GOD, to seek or obtain the Accomplishment or Ending of the Desolations of Jerusalem, by Prayer and Supplications, with Fasting and Sackcloth and Ashes; 4 and I pray'd unto the Lord my GOD, and made my Confession and said: O Lord, the great and dreadfull GOD, keeping the Covenant and Mercy to them that love him, and

I.  
Daniel by Fasting and Prayer desires of God to restore Jerusalem, and his People.

to



## THE LXX. VERSION.

## THE ENGLISH VERS.

τοῖς φυλάσσουσιν τὰς ἐντολάς σου, 5 † ἡ  
μαρτόμεν, ἠδικήσαμεν, ἠνομήσαμεν, καὶ  
ἀπέστημεν, καὶ ἐξεκλίναμεν ἀπὸ τῶν  
ἐντολῶν σου, καὶ ἀπὸ τῶν κριμάτων  
σου, 6 καὶ οὐκ εἰσηκούσαμεν τῶν δέ-  
λων σου τῶν προφητῶν, οἱ ἐλάλουν ἐν  
τῷ ὀνόματί σου πρὸς τὰς βασιλεῖς  
ἡμῶν, καὶ ἄρχοντας ἡμῶν, καὶ πα-  
τέρας ἡμῶν, καὶ πρὸς πάντα τὸ λαὸν  
τῆς γῆς. 7 Σοὶ, Κύριε, ἡ διχμοσύνη,  
καὶ ἡμῖν ἡ αἰσχύνη τῷ πρὸς σὺν, ὡς  
ἡ ἡμέρα αὕτη, ἀνδρὶ Ἰούδα, καὶ τοῖς  
† κατωκισμένοι ἐν Ἱερουσαλὴμ, καὶ παντὶ  
Ἰσραὴλ, τοῖς ἐγγύς καὶ τοῖς μακρὰν  
ὅτι πάσης τῇ γῇ, 8 διέσπειρας αἰχμοὺς  
ἐκεί, ἐν ἀπερίεργῃ αὐτῶν ἢ † ἠέτη-  
σάν. 8 Σοὶ, Κύριε, † ἡ διχμοσύνη,  
καὶ ἡμῖν ἡ αἰσχύνη τῷ πρὸς σὺν, καὶ  
τοῖς βασιλεῦσιν ἡμῶν, καὶ τοῖς ἄρ-  
χουσιν ἡμῶν, καὶ τοῖς πατέρας ἡμῶν,  
οἱ πῖνες ἡμαρτόμενοι σοι. 9 πρὸς Κύριον  
πρὸς Θεῷ ἡμῶν οἱ οἰκτιρμοὶ, καὶ οἱ ἰλα-  
σμοὶ, ὅτι ἀπέστημεν † ἀπὸ Κυρίου,  
10 καὶ οὐκ εἰσηκούσαμεν τῆς φωνῆς  
Κυρίου τῷ Θεῷ ἡμῶν, πορεύεσθαι  
† ἐν τοῖς νόμοις αὐτοῦ, οἷς ἔδωκε χεῖ-  
ρὸς ποιῆσαι ἡμῶν ἐν χερσὶ τῶν δούλων αὐ-  
τῶν προφητῶν. 11 Καὶ πᾶς Ἰσραὴλ  
πᾶρέβησαν τὸν νόμον σου, καὶ ἐξεκλιναν  
καὶ μὴ εἰσακούσασθαι τὴν φωνὴν σου, καὶ ἐπῆλθεν

to them that keep his Com-  
mandments:

5 We have sinned, and have  
committed iniquity, and have  
done wickedly, and have re-  
bell'd even by departing from  
thy Precepts, and from thy  
Judgments.

6 Neither have we hearken'd  
unto thy servants the Prophets,  
which spake in thy Name to  
our Kings, our Princes, and  
our Fathers, and to all the peo-  
ple of the land.

7 O Lord, righteousness be-  
longeth unto thee, but unto us  
confusion of faces, as at this  
day: to the men of Judah, and  
to the inhabitants of Jerusalem,  
and unto all Israel that are  
near, and that are far off, thro'  
all the countrys whither thou  
hast driven them, because of  
their trespasss, that they have  
trespass'd against thee.

8 O Lord, to us *belongeth*  
confusion of face, to our Kings,  
to our Princes, and to our Fa-  
thers, because we have sinn'd  
against thee.

9 To the Lord our God be-  
long mercies and forgivenesses,  
tho' we have rebell'd against  
him.

10 Neither have we obey'd  
the voice of the Lord our God,  
to walk in his laws, which he  
set before us, by his servants  
the Prophets.

11 Yea, all Israel have trans-  
gress'd thy law, even by de-  
parting, \* so as not to obey thy  
voice; therefore the Curse is

## THE LXX. VERSION.

## THE ENGLISH VERS.

ἐφ' ἡμᾶς ἡ κατὰρα, καὶ ὁ ὅρκος ὁ  
γεγραμμένος ἐν νόμῳ † Μωυσέως Δέ-  
λα τῷ Θεοῦ, ὅτι ἡμάρτυμεν αὐτῷ.  
12 Καὶ ἔφησε τῷ λόγῳ αὐτοῦ ὅς  
ἐλάλησεν ἐφ' ἡμᾶς, καὶ ὅτι τῷ  
κρίτῃ ἡμῶν οἱ ἔκρινον ἡμᾶς, ἐπα-  
γαγεῖν ἐφ' ἡμᾶς κακὰ μέγαρα, οἷα  
ὃ γέγονεν ὑποχάτω παντὸς τῷ ἔρα-  
νοῦ, ὡς καὶ † γεγόμενα ἐν Ἱερουσαλὴμ,

pour'd upon us, and the oath  
that is written in the law of  
Moses the servant of God, be-  
cause we have sinn'd against  
him.

12 And he hath confirm'd  
his words which he spake a-  
gainst us, and against our Judges  
that judg'd us, by bringing  
upon us a great evil: for under  
the whole heaven hath not  
been done, as hath been done  
upon Jerusalem.

13 κατὰς

## P A R A P H R A S E.

to them that keep his Commandments: 5 We the People of Israel have  
sinn'd and have committed iniquity, and have done wickedly, and have  
rebell'd, even by departing wilfully and deliberately from thy Precepts  
and from thy Judgments. 6 Neither have we hearken'd unto thy Ser-  
vants the Prophets, who spake in thy Name to our Kings, our Princes,  
and our Fathers, and to all the People of the Land. 7 O Lord,  
Righteousness belongs unto thee, but unto us Confusion of Face, as at  
this day; namely to the men of Judah, and to the inhabitants of Jeru-  
salem, and unto all Israel that are near, and that are far off in respect  
of their own Land, thro' all the Countries, whither thou hast driven  
them, because of their Trespas that they have trespass'd against thee.  
8 O Lord, to us belongs Confusion of face, to our Kings, to our Princes,  
and to our Fathers, because we have sinn'd against thee: 9 but to the  
Lord our God belong Mercies and Forgivenesses, tho' we have rebell'd  
against him; 10 neither have we obey'd the voice of the Lord our  
God, to walk in his Laws which he set before us, by his Servants the  
Prophets. 11 Yea, all Israel have transgress'd thy Law, even by de-  
parting to the not obeying, i. e. so as not to obey thy Voice, i. e. by de-  
parting in such a manner from thy Laws, as wilfully to refuse to obey  
thy voice: therefore the Curse is pour'd upon us, and the Oath that is  
written in the Law of Moses the Eminent Servant of God, i. e. there-  
fore the Curse which is threaten'd in the Law, with an Oath to ascer-  
tain it, is pour'd upon us, because we have sinn'd against him. 12 And  
he, i. e. God has confirm'd his words, i. e. the said Curse and Oath, which  
he spake against us, and against our Judges that judg'd, i. e. our Rulers  
that rul'd us, by bringing upon us a Great Evil: for under the whole  
Heaven has not been done so great Evil to any other City, as has been

M

done

## THE LXX. VERSION.

## THE ENGLISH VERS.

13 καθὼς γέγραπ' ἐν τῷ νόμῳ Μωυ-  
σῆ. πάντα τὰ κακὰ ταῦτα ἦλθεν ἐφ'  
ἡμᾶς· καὶ ἔκ ἐδεδήτημεν τῷ προσώπῳ  
Κυρίου τοῦ Θεοῦ ἡμῶν, ἀποστέψαι ἀπὸ τῆς  
ἀδικιῶν ἡμῶν, καὶ τῷ σωσέναι ἐν πάσῃ  
ἀληθείᾳ σου. 14 Καὶ ἐξηγήρησε Κύ-

ριος τὸ ἐπὶ τῇ κακίᾳ, καὶ ἐπήγαγεν αὐτὰ  
ἐφ' ἡμᾶς, ὅτι δίκαιος ὁ Κύριος ὁ Θεὸς  
ἡμῶν ἐπὶ πάντῃ τὸ ποίησιν αὐτῷ ἢ ἐποίη-  
σε, καὶ ἔκ ἐισηκόμεθα τὴν φωνὴν αὐτοῦ.

15 Καὶ νῦν, Κύριε ὁ Θεὸς ἡμῶν, ὃς ἐξή-  
γαγες τὸ λαόν σου ἐκ γῆς Αἰγύπτου ἐν χειρὶ  
κραταιᾷ, καὶ ἐποίησας σεαυτῷ ὄνομα ὡς  
ἡ ἡμέρα αὕτη, ἡμάρτομεν, ἠνομήσαμεν.

16 Κύριε, ἐν πάσῃ ἐλεημοσίᾳ σου ἀπο-  
σφραγίστω δὴ ὁ θυμὸς σου, καὶ ἡ ὀργὴ σου  
ἀπὸ τῆς πόλεώς σου Ἱερουσαλὴμ ὅτι  
ἀγία σου, ὅτι ἡμάρτομεν, καὶ ἐν ταῖς ἀδι-  
κίαις ἡμῶν, καὶ τῶν πατέρων ἡμῶν, Ἱερου-  
σαλὴμ καὶ ὁ λαός σου εἰς οἰδισμὸν  
ἐγένετο ἐν πάσι τοῖς περικύκλοις ἡμῶν.

17 Καὶ νῦν εἰσάκουσον, Κύριε ὁ Θεὸς  
ἡμῶν, τὴν προσευχὴν σου δούλου σου, καὶ τὴν  
δεήσειν αὐτοῦ, καὶ ἐπιφάνει ὁ προσώπῳ  
σου ἐπὶ τὸ ἅγισμά σου τὸ ἔρημον, ἕνεκ ἐν  
σου Κυρίου. 18 Κλῖνον, ὁ Θεός μου, τὸ  
ῥέ σου, καὶ ἀκούσον τὸ ἀνοιξόν τὰς ὀφθαλ-

μούς σου, καὶ ἴδε τὸ ἀφανισμὸν ἡμῶν, καὶ τὴν  
πόλεόν σου, ἐφ' ἧς ἐπικέκληται τὸ ὄνομά  
σου ἐπ' αὐτῆς· ὅτι ἐκ τῶν ταῖς διχα-

13 As it is written in the  
Law of Moses, all this evil is  
come upon us: yet made we  
not our prayer before the  
Lord our God, that we might  
turn from our iniquities, and  
understand thy truth.

14 Therefore hath the Lord  
watched upon the evil, and  
brought it upon us: for the  
Lord our God is righteous in  
all his works, which he doth:  
for we obey'd not his voice.

15 And now O Lord our  
God, that hast brought thy  
people forth out of the land of  
Egypt with a mighty hand,  
and hast gotten thee renown,  
as at this day, we have sinn'd,  
we have done wickedly.

16 O Lord, according to  
all thy righteousness, I be-  
seech thee, let thy anger, and  
thy fury be turned away from  
thy city Jerusalem, thy ho-  
ly mountain: because for our  
sins, and for the iniquities  
of our fathers, Jerusalem and  
thy people are become a re-  
proach to all that are about  
us.

17 Now therefore, O our  
God, hear the prayer of thy  
servant, and his supplications,  
and cause thy face to shine  
upon thy Sanctuary that is de-  
solate for the Lord's sake.

18 O my God, incline thy  
ear, and hear; open thy eyes,  
and behold our desolations,  
\*even the Desolations of the  
City which is call'd by thy  
Name: for we do not present



## THE LXX. VERSION.

## THE ENGLISH VERS.

σύναις ἡμῶν ἡμεῖς ῥητίζμεν τὸ οἰκτιρμὸν  
 ἡμῶν ἐνώπιόν σου, ἀλλ' ἐπὶ τῆς οἰκτιρμῆς  
 σου τῆς πολλῆς, Κύριε. 19 Κύριε εἰσά-  
 κησον, Κύριε ἰλάσθητι, Κύριε ὡροχες,

our supplications before thee  
 for our righteousness, but for  
 thy great mercies.

19 O Lord hear, O Lord  
 forgive, O Lord hearken and  
 Κύριε

## P A R A P H R A S E.

done upon Jerusalem. 13 As it is written in the Law of Moses, All this Evil is come upon us; and therefore are we the more Inexcusable, inasmuch as, altho' we knew this Evil was of old denounced against us, when we should thus sin, yet made we not our Prayer before the Lord our God, that we might turn from our Iniquities, and understand thy Truth, i. e. obey thee Truly, before this Evil was brought upon us. 14 Therefore has the Lord watched upon the Evil, i. e. by his All-seeing Providence taken a proper Juncture to bring this Evil, and has brought it upon us: for the Lord our God is Righteous in all his Works which he do's, even in bringing this Great Evil upon us, for we obey'd not his Voice. 15 And now, O Lord our God, tho' All this be come upon us most Deservedly, yet Our Hope is still in thy Mercy, because that Thou art the God, that hast brought thy People out of the Land of Egypt with a mighty hand, and hast gotten thee Renown by that great and wonderfull Mercy vouchsaf'd unto them, inasmuch as at this Day the Renown of that Deliverance out of Egypt is preserv'd: we have sinn'd, we have done wickedly: 16 O Lord, according to all thy Righteousness, namely as in Punishing us for our Sins, so in Forgiving us upon our Repentance, I beseech thee, let thy Anger and thy Fury be turn'd away from thy City Jerusalem, thy Holy mountain Sion: because, according as thou hast commanded in order to obtain the Forgiveness of our Sins, I confess that for our sins, and for the iniquities of our Fathers, Jerusalem and thy People are become a Reproach to All that are about us. 17 Now therefore, O our God, hear the Prayer of thy servant, and his Supplications, and cause thy face to shine upon Jerusalem where once stood thy Sanctuary, that is now desolate, for the (o) Lord's, i. e. Our Messiah or Christ's sake. 18 O my God, incline thy ear and hear; open thy eyes, and behold our Desolations, even the Desolations of the City, which is call'd by thy Name: for we do not present our Supplications before Thee for our Righteousness, but for thy great Mercies. 19 O Lord, hear; O Lord, forgive; O Lord, hearken and do what I have now requested; defer not,

## A N N O T A T I O N S.

(o) This way of Speaking was long before in use, as appears from Psal. 110. 1. The Lord said unto my Lord &c. where the Lord last mention'd is own'd by the Jews themselves to denote the Messiah.

## THE LXX. VERSION.

## THE ENGLISH VERS.

Κύριε ποίησον, μὴ τ' χρονίσῃς ἕνεκέν σε, ὁ Θεός μου, ὅτι τὸ ὄνομά σε ὀπικέκλην ὅτι τ' πόλιν σε, καὶ ὅτι τ' λαόν σε.

20 Καὶ ἐπὶ ἐμῷ λαλῶντος, καὶ προσευχομένου, καὶ ἐξαγορεύοντος ταῖς ἀμαρτίαις μου, καὶ ταῖς ἀμαρτίαις τοῦ λαοῦ μου Ἰσραὴλ, καὶ ῥιπνύοντος τὸ ἔλεός μου ἐναντίον τοῦ Κυρίου τοῦ Θεοῦ μου. 21 καὶ ἐπὶ ἐμῷ λαλοῦντος τὸ ἐν τῇ προσευχῇ, καὶ ἰδὼς ἀνὴρ Γαβριήλ, ὃν ἴδον ἐν τῇ ὁρασίᾳ ἐν τῇ ἀρχῇ, πετόμενος, καὶ ἥφατό μου, ὥσπερ ὦραν θυσίας ἐσπερινῆς. 22 Καὶ συνέτισέ με, καὶ ἐλάλησε μετ' ἐμῷ, καὶ εἶπε, Δαυὶδ, νῦν ἐξῆλθον συμβιάσαι σε σωέσιν. 12 Ἐν ἀρχῇ τ' δέησάς τ' σε, ἐξῆλθε λόγος, καὶ ἐγὼ ἤλθον τοῦ ἀναγγεῖλά σοι, ὅτι ἀνὴρ ὀπιθυμῶν εἶ σύ, καὶ ἐννοήθητι ἐν τῷ ῥήματι, καὶ σῶες ἐν τῇ ὀπασίᾳ.

24 Ἐβδομήκοντα ἐβδομάδες συνεβλήθησαν ὅτι τ' λαόν σε, καὶ ὅτι τ' πόλιν τ' ἁγίαν τ' σε, τοῦ τ' συνεπείσω

do; defer not for thy own sake, O my God: for thy city, and thy people, are call'd by thy Name.

20 And whilst I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God, for the holy mountain of my God:

21 Yea, whilst I was speaking in prayer, even the man Gabriel, whom I had seen in the vision \* afore, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he inform'd me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee: for thou art greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determin'd upon thy people, and upon thy holy city, to finish

ἀμαρτίαν,

## ANNOTATIONS.

(p) Such is the Proper signification of the Original word, which our Translators have render'd, *are determin'd*.

(pp) I find it is thought by some of the Learned, that the Jews are here call'd by the Angel speaking to Daniel, *Thy People*, in order to denote that the Jews should cease to be *God's People* upon their crucifying of Christ, and consequently in order to *correct this Error*, which *Daniel seems* to have laid under, viz. that *the Right that the Jews had in God, and in the Messiah, was indefeazable*. How well grounded this Criticism is, I leave it to others to judge, when I have observ'd, that this Expression, *Thy People* (i. e. *Daniel's People*) is used by the Angel, not only here, where are foretold the *Miseries* that should befall the Jews  
for

## PARAPHRASE.

not, for thy own sake, O my God: for *Jerusalem* is thy City, and *we* are thy People, and accordingly Both are call'd by thy Name.

20 And whilst I was speaking and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God, for the Holy mountain of my God: 21 Yea, whilst I was speaking in Prayer, even the *same Angel in the Appearance of a Man*, viz. Gabriel, whom I had seen in the Vision afore this, (as is related Chap. 8. 16.) being caused to fly swiftly, touched me being fallen into a swoon at his Appearance, and thereby strengthened me so as to be Able to bear his sight and Discoursing to me, and it was then about the time of the Evening oblation, i. e. when the Evening Sacrifice was wont to be offer'd during the Temple. 22 And he inform'd me, and talk'd with me and said: O Daniel, I am now come forth from the Presence of God, to give thee Skill and Understanding, by making known unto Thee several most Important Particulars relating to the Messiah and his Kingdom. 23 At the beginning of thy Supplications the Commandment came forth, i. e. the Commandment was given by God for me to come forth unto thee for this purpose, and I am accordingly come to shew thee such Particulars as were never Before so Determinately reveal'd to any other; for thou art greatly Beloved of God: therefore understand the Matter, and consider the Vision or Revelation well, which I am about to make known unto thee.

24 After the Expiring of the Seventy years of your present Desolations foretold by the Prophet Jeremy, which Expiration of the said years is now at Hand, Jerusalem shall, according to thy Request in thy foregoing Confession and Supplication, be Rebuilt and Re-inhabited by thy People. And altho' the Bondage and Captivity of thy People under the Gentiles shall not wholly cease, untill that Succession of the Four Kingdoms which has been before shewn thee (Chap. 7.) be quite finish'd, yet SEVENTY WEEKS, i. e. seventy times seven or four hundred and ninety years are as it were to be (p) Cut out of that long Term of the Four succeeding Kingdoms, and are determin'd upon (pp) thy People, and upon thy Holy City, i. e. are allotted for the Continuance of thy People as a Common-wealth, and for the Continuance of the Temple, after your Restoration from the present Captivity. Now this Term of Seventy Weeks

or

## ANNOTATIONS.

for their Sins, but also chap. 12. 1. where is foretold a great and signal Deliverance, which they should have then vouchsaf'd unto them. At that time shall Michael stand up, the great Prince which stands for the Children of THY PEOPLE, — and at that time THY PEOPLE shall be deliver'd, (N. B.) Every one that shall be found written in the Book. Whence it follows that THY PEOPLE is not oppos'd in these Prophecies to GOD'S PEOPLE, because by some of Thy People are here plainly denoted such as shall be found written in the Book, i. e. God's People.

(q) See

II.

The Angel Gabriel is again sent unto Daniel.

III.

Gabriel makes known unto Daniel the Vision or Prophecy of the Seventy Weeks in general.



## THE LXX. VERSION.

## THE ENGLISH VERS.

ἀμαρτίαν, καὶ ὅσπραγίσαι† ἀμαρτίας, καὶ  
ἀπαλειψαί τὰς ἀνομίας, καὶ τῷ ἐξιλά-  
σασθαι ἀδικίας, καὶ ὅσπραγαῖν διχαροσύνην  
αἰώνιον, καὶ ὅσπραγίσαι ὅρασιν καὶ προ-  
φήτιω, καὶ ὅσπραγίσαι ἄγιοι ἄγιων.

25 Καὶ γνώσῃ καὶ σωήσεις. Ἀπὸ  
ἐξόδου λόγου ὅσπρακριθῆναι, καὶ ὅσπραοικο-  
δομησά Ιερουσαλήμ, ἕως Χριστοῦ ἡγεμῶν

the transgression, and to make  
an end of sins, and to make re-  
conciliation for iniquity, and  
to bring in everlasting righte-  
ousness, and to seal up the vi-  
sion and prophecy, and to an-  
oint the most Holy.

25 Know therefore and un-  
derstand, that from the going  
forth of the commandment to  
\* build again Jerusalem unto  
the Messiah the prince, shall be

ἑξοδουμαδης

## PARAPHRASE.

or 490 years are to be thus as it were Cut or Taken out of the Duration of the Four Kingdoms of the Gentiles, in order to accomplish therein several great and most important Particulars: Namely in order therein to finish the Transgression, i. e. for the Jews by rejecting and Crucifying Christ to (q) Fill up That grand Measure of their Provoking Sins, which shall bring upon them that most Dreadfull and Longest Desolation, which shall not end but with the end of the Last of the Four Gentile Kingdoms. And altho' this Finishing Transgression of the Jews in Crucifying Christ shall bring so great a Judgment on their Nation, yet God shall (q) bring Good out of their Evil, in making way by the Crucifixion of Christ for to (r) Restrain Transgression or Wilfull Obstinate Sin, by the preaching of the Gospel, and thereby converting not only Many of the Jews, but also a much greater Number of the Gentiles to the Faith of Christ, and so to Holiness of Life. Such is One End of the said LXX Weeks being determin'd or allotted to thy People. And another is, therein to make an End of (s) Sins, i. e. of the Sin-offerings as well as other Typical Rites of the Law, by utterly destroying the Temple that shall then be, and more especially by the Sacrifice of the Death of Christ, whereof the Legal Sacrifices were only Types. And this is a Third End of the LXX Weeks being thus allotted thy People; namely therein for Christ by his Crucifixion to make full and real Reconciliation for Iniquity or the Sins of the whole World, it being (t) impossible for the Blood of Bulls and Goats to take away Sin. And a Fourth End is, to bring in Everlasting Righteousness, i. e. whereas the Legal Sacrifices could not make the Comers thereunto (u) Perfect, or procure for them Everlasting Righteousness, and therefore were continually offer'd year by year, there being in those Sacrifices a Remembrance again of Sins Every year; on the contrary Christ by the One offering of Himself on the Cross shall perfect for Ever them  
that

## PARAPHRASE.

that are Sanctified, so that they shall have no more Conscience of Sins; and also whereas the Righteousness which is by the Law, is but to last for an Appointed time, the Righteousness which is by Faith, shall then begin to take place by the preaching of the Gospel, and shall be Everlasting, inasmuch as it shall be the Way appointed by God for Salvation unto the End of the World, without being ever set aside by any New and Succeeding Oeconomy or Dispensation. And a Fifth great Event, which shall happen within these LXX. Weeks is this, that therein God shall see fit to Seal up, i. e. put an End to the Vision and Prophecy (w) of the Old Testament. And the last great Event, which shall come to pass in the said LXX. Weeks is this, that therein God shall see fit to (x) Anoint the most Holy or Messiah, i. e. to send Christ into the World, and to Anoint him with the Holy Ghost and with Power to do Good and heal All that shall be oppress'd with the Devil, and that especially by preaching the Gospel; and at length by Dying for the Sins of the World; after which He shall Rise again the Third day, and after Forty days more Ascend into Heaven, and there sit down on the Right hand of the Majesty on High.

25 Having inform'd thee with the great Events that are to be brought about within the LXX. Weeks in general, I now proceed more particularly to inform thee, what shall come to pass in the Several more remarkable parts of the said LXX. Weeks. Know therefore and understand, that from the going forth of the Commandment, which shall be given by Artaxerxes in the (y) Twentieth year of his Reign (in the month Nisan and about our April 21.) to Nehemiah, for to build again Jerusalem, unto the Cutting off Messiah the Prince, i. e. to the Crucifying of (z) Christ the Lord,

IV.  
Gabriel more particularly tells or intimates to Daniel, what is to come to pass in the first Seven weeks of the Seventy.

## ANNOTATIONS.

(q) See Matt. 23. 32. and Act. 3. 18.

(r) It is remarkable, that the Original words render'd by our Translators, *To finish the Transgression*, are also capable of being render'd, *to restrain the Transgression*. And therefore I here express the Paraphrase accordingly, because it is not improbable that the Holy Spirit might make choice of a Verb capable of both Interpretations, as designing to include Both, because Both were to be verify'd by the Crucifixion of Christ.

(s) So the Original word is taken in several places, particularly Lev. 4. 3, 18. and 8. 2, 14. And so is *ἀμαρτία*, (the word whereby the Original word is here render'd in the Septuagint Version) taken, not only in the same places aforecited, but also by St Paul Rom. 8. 3.

(t) See Hebr. 10. 4.

(u) See Hebr. 10. 1, 2, 3, 14, &c.

(w) See the year 397 before Christ in the Chron. Table hereunto belonging.

(x) See Act. 10. 38. and Hebr. 9. 11. for every High-priest was to be Anointed and also King.

(y) See Nehem. 2. 1, &c.

(z) See Mark 15. 32. Luke 23. 2. and Luke 2. 11.

(a) Thus





## PARAPHRASE.

Lord, shall be seven Weeks and threescore and two Weeks, (a) *i. e.* Sixty nine Weeks of the whole Seventy Weeks, or Four hundred eighty three years of the whole 490 years. Namely in the first Seven weeks or forty nine years the City consisting of several (b) Streets and especially of one broad or principal Street shall be built again, and the Wall of the City, even in Troublous (bb) times, *i. e.* not without great Opposition which the Jews shall meet with from their Enemies; and also within the said Seven Weeks shall be seal'd up or ended the Vision (w) and Prophecy, which shall be vouchsaf'd under the Times of the Old Testament.

26 And after the said First Seven Weeks or 49 years are past, and also the other threescore and two weeks or four hundred and thirty four years afore mention'd (in v. 25.) that is After Sixty nine Weeks or four hundred fourscore and three Years (*viz.* such years as were us'd in Chaldea where Daniel now was, and which consisted just of 360 days) I say, After sixty nine Weeks in All are past from the Going forth of the Commandment to Rebuild Jerusalem, or (which is the same) from the Twentieth of Artaxerxes, and Before another Whole Year is expir'd of the Single or One Week yet remaining of the Whole Seventy Weeks, shall (c) Messiah be cut off, *i. e.* Christ be Crucified by the Jews, and therefore they, *i. e.* the Jews shall be (d) None of His People any longer. But the People (e) for the Future of the Prince, *i. e.* the People of the Roman Empire; where

V. Then Gabriel informs Daniel, what is to come to pass after the Threescore and two weeks, next after the first Seven.

## ANNOTATIONS.

People of Christ, after that the Jews should be None of His, having rejected him by Crucifying him. Besides that Christ should be cut off Not for himself, was no other than what had been foretold Long Afore, and as Plainly as words could express it, by Isaiah in chap. 53 4—8. whereas the Design of this Vision was to give Daniel Skill and Understanding, namely in reference to Particulars Not afore Reveal'd at All, or at least But Obscurely.

(e) It having been observ'd in the foregoing Note, For what Reasons the Original *לֹא יִהְיֶה עַם* is rather to be understood of the Jews being No longer the People of Christ after their having Crucified him, than of Christ's being Crucified Not for himself: it will thence follow by way of Consequence, that *עַם נְגִיד הַבָּא* in the following Clause is rather to be render'd The People for the Future of the Prince or Christ, than The People of the Prince that shall come, *i. e.* *הַבָּא* is rather to be refer'd to *עַם* the People, than to *נְגִיד* the Prince. For the Angel having in the Clause before told Daniel, that the Jews should No longer be the People of the Prince or Christ, it was very suitable to tell him in the next Clause, who should be the People of Christ for the Future, or after that the Jews should cease to be so: besides the Common rendring of this Sentence [*viz. the People of the Prince that shall come, shall destroy the City and the Sanctuary*] is flat, and what comes in its Former part no more than might be known without a Revelation, as being Necessary in the Nature of Things. For if a People were to destroy the City, to be sure they must come thither to destroy it; and if a People or Army were to come to destroy it, Common Reason would suggest that it would have a Prince or General over it, and consequently that He would come thither

## THE LXX. VERSION.

## THE ENGLISH VERS.

τῷ ἡγιασμένῳ τῷ ἐρχομένῳ, † καὶ ὅτι  
πίσιον αἰὶν καὶ ἀκλυσμῶ, καὶ ἕως τέ-  
λους πολέμου σωλετετμημένων τάξιν,  
ἀφανισμοῖς.

27 Καὶ δυναμώσῃ διαθήκην πολ-  
λοῖς ἐβδομάς μίαν· καὶ ἐν † τῷ ἡμίσει  
τῇ ἐβδομάδος ἀρτήσεταί με θυσία καὶ  
σπονδή, καὶ ὅτι τὸ ἱερὸν βδέλυγμα

the city and the sanctuary,  
and the end thereof shall be  
with a flood, and unto the  
end of the war desolations are  
determin'd.

27 And he shall \* make a  
firm covenant with many \* in  
the one week: & \* in half of the  
week he shall cause the sacrifice  
and the oblation to cease, and  
\* upon the Battlements shall be  
the Abomination of Desolation

τῶν

## A N N O T A T I O N S

too; and lastly since this was a *Prophecy*, it thence follows of necessity that the People and the Prince *were to come*, or as yet *Future*, that should destroy it. But now that *The very People*, who should *destroy the City*, should be *the People for the Future of the Prince or Christ*, was What could not be Foreknown, but *by the help of Revelation*, and was a *Very great and important Point* to be Foreknown.

(f) נחרצת שׁממות, these words in the Original ought to be render'd, *It shall be cut off by Desolations*, according to the Opinion of some Learned Persons, as I perceive by the Marginal Notes not long since added to our large Bibles. And the Reason of this Opinion I suppose to be, because the Substantive is *Plural*, and the Participle *Singular*, which therefore is thought to refer to יְיָ the City aforementioned in this verse. But then it is to be remember'd, that this joining a *Plural* Substantive to a *Singular* Adjective has a peculiar Use or Signification in the Hebrew tongue, namely *Distributionem sive Partitionem denotat*, as Buxtorf in his *Theaur.* chap. 2. of the Syntax. One of his Instances is out of Psal. 119. 139. יְיָ מִשְׁפָּטֶיךָ *Refum est judicia tua, i. e. Unumquodque judiciorum tuorum.* So here נחרצת שׁממות *Decisa (or Determinata) est Desolationes, i. e. Unaquæque (or Omne genus) Desolationum.* Wherefore the Common Translation may very well be here retain'd, and ought to be so, because hereby the verb נחרץ is used in the same sense it is in the very next following verse; whereas the other way a different Sense is put upon it without sufficient Reason.

(g) To *confirm a Covenant*, according to our use of the word *Confirm*, do's peculiarly denote that the Covenant *confirm'd* was *Before made* in a Less degree: whereas the Original word translated, *Confirm'd*, do's not imply so much, but only that then there was *made a Firm Covenant*, tho' it was then *first* made. And that this Peace prov'd so, appears from *Tacitus*, who writing of it about 40 years after, says of it, *Haud alias tam Immoa Pax*, as is observ'd in Mr *Marsball's* Chronological Tables.

(h) There is nothing in the Original, which requires that this should be render'd, *FOR one week*, as it is in our Bibles. The Original imports only that the said Covenant was made *In the week*; and I have chosen to render it thus, because it do's not (as I know of) appear from History, that the Peace was made *FOR a week* or seven years at first, as the Expression *For a week* implies.

Certain

## P A R A P H R A S E.

where the Prince Messiah or Christ shall principally have his Church and Kingdom, whilst the Jews shall be rejected for their Rejecting and Crucifying Christ, by way of Punishment for the Jews thus Crucifying Christ shall come and destroy the City Jerusalem, and the Sanctuary or Temple, and the End thereof shall be with a Flood, i. e. the Destruction of Jerusalem and the Temple by the Romans shall like a Flood overwhelm the whole Nation of the Jews, and as an Unresistible Torrent break down and wash away All before it; and so unto the End of the Roman War with the Jews (f) All sorts of Desolations are determin'd to be inflicted on the Jews.

27 And as for the Last Single Week yet remaining of the Seventy to be spoken of, He, viz. the People for the Future of the Prince or Messiah, i. e. the People of the Roman Empire shall make a (g) firm Covenant or Peace with many other Nations, as the Parthians, Medes, Armenians, &c. in (h) the One week or Last Seven years of the whole 490 years, the Beginning of which last Seven years will be found on a due Calculation to fall on Sept. 16. A. D. 63. And in half, viz. the latter Half of the said One Week He, i. e. the People of the Roman Empire or Roman Army under Titus shall cause the Sacrifice and the Oblation to cease, and shall burn the Temple and while that is Burning, upon the Battlement (i) of the outer wall shall be set up the Abomination of Desolation, i. e. the Roman

VI.

Lastly, Gabriel informs Daniel, what is to come to pass in the Last single week of the Seventy; intimating withall the Desolate State of the Jews untill the Consummation.

## A N N O T A T I O N S.

Certain it is that it continued much Longer, as appears from what has been observ'd in the foregoing Note.

(i) Perhaps there is not Any one Clause in holy Writ, which has more exercised the Thoughts of Learned Men, than this. The words in the Original according to the present Pointing or Reading of the Vowels are these **וְעַל-כֵּן** **שָׁקַצוּם מִשְׁמֵם**: which in the Septuagint Version is thus render'd, καὶ ἰνὴ τὸ ἰσθμὸν βάλυσμα τῆ ἱερουσαλὴν. This is the Present Reading of the said Greek Version according to the Roman or Vatican Copy. As for the Alexandrian Copy it is here strangely Corrupted: however thus much may be gather'd from it, that this its Corruption and Confusion in this Place has been occasion'd by some Marginal Notes, that were made in the Early Times of Christianity upon this Text. Out of which Notes there have been taken in among other words these two, **ἡσ ἀπὸ τοῦ πτερυγίου**, the word **πτερυγίου** being more particularly expressive of the Hebrew **כֵּן** (Both signifying a Wing, or Pinnacle, or Battlement of a Building, or the like) than the word **ἰσθμὸν**, which is here used for **כֵּן** in the Septuagint Version. Now it is pretty evident that this Confusion in the Alexandrian Copy must have happen'd since the Time of the Arabick Version: forasmuch as the Arabick Version, which generally follows the Alex. Copy where it differs from the Roman, yet herein agrees with the Roman, and has nothing of that confused Heap of words which is here found in the Alex. Copy. In like manner the Vulg. Latin Version follows here the Roman Copy. As for the Syriack Interpreter, it seems plain enough that He read the Original as it is read now adays: only it is observable that he renders the Hebrew **כֵּן**, not at large by



## THE LXX. VERSION.

## THE ENGLISH VERS.

ἕρμῶσεων, καὶ ἕως τῆς συντελείας καὶ  
 ἢ συντέλεια δοθήσεῃ ἐπὶ τῆς ἐρήμουσιν.

even until the consummation :  
 \* then that determin'd shall be  
 poured upon the Desolator.

Κεφ. ι'.

## A N N O T A T I O N S.

a word answering to *ἱερὸν* in the LXX. Version according to the Roman Copy, but by a word answering to *περύγιον* in the LXX. Version according to our Alex. Copy. And hence perhaps may be given an Account of the Difference between the Roman and Alex. Copies, I mean, as to Ones having *ἱερὸν*, and the other instead thereof *περύγιον*.

Now as there is such Variety in respect of this Place to be found between the Hebrew and the Ancient Versions; so there is some small Variety to be found likewise in the Citation of this Place by our Blessed Saviour, as it is express'd by Two of the Four Evangelists. I shall represent in one View to the Reader the several Expressions of the Evangelists, together with the Original and Sept. Version, only I shall invert the Order of the words in the LXX. that they may be so placed as the Better to shew their Agreement with the words of the Evangelists.

| Matt. 24. 15.            | Mark 13. 14.             | LXX. Version.    | Hebrew Text.           |
|--------------------------|--------------------------|------------------|------------------------|
| ὅταν ᾖ ἰδῆται            | ὅταν δὲ ἰδῆται           | Καὶ              | וְעַל- i. e. Et super  |
| ΤΟ ΒΛΕΛΥΓΜΑ -            | ΤΟ ΒΛΕΛΥΓΜΑ -            | ---ΒΛΕΛΥΓΜΑ      | כַּנֶּה alam           |
| ΤΗΣ                      | ΤΗΣ                      | ΤΩΝ              | שְׁקִיזִים Abominatio- |
| ΕΡΗΜΩΣΕΩΣ, --            | ΕΡΗΜΩΣΕΩΣ, --            | --- ΕΡΗΜΩΣΕΩΝ    | מְשֻׁמֵּם num          |
| τὸ ἱερὸν ἂν              | τὸ ἱερὸν ὑπὸ             |                  | מְשֻׁמֵּם Defolans.    |
| Δαμιῶν τῷ ὄρει           | Δαμιῶν τῷ ὄρει           |                  |                        |
| φῆται, ἕως               | φῆται, ἕως               |                  |                        |
| ΕΝ ΤΟΠῳ ΑΓΙῳ.            | ΟΠΟΥ ΟΥ ΔΕΙ-             | --- ΕΠΙ ΤΟ ΙΕΡΟΝ |                        |
| (Ὁ ἀνθρωπίνος νοῦς)      | (Ὁ ἀνθρωπίνος νοῦς)      |                  |                        |
| Τότε οἱ ἐν τῇ Ἰερουσαλὴμ | Τότε οἱ ἐν τῇ Ἰερουσαλὴμ |                  |                        |
| φουζήτωσιν κ. τ. λ.      | φουζήτωσιν κ. τ. λ.      |                  |                        |

Here it is observable in the first place, that the LXX. Interpreters (or who so was the Author of this Greek Version) did look upon כַּנֶּה to be a *Part of the Temple*, and not knowing perhaps by what Greek word properly to express the said *Part*, they contented themselves to render the Hebrew word at large by τὸ ἱερὸν *the Temple*. And that the Greek Interpreters were *in the Right* in understanding כַּנֶּה of a *Part of the Temple*, is put beyond All doubt, by our Saviour's following their Version in his Citing thus this place of Daniel. In reference to which it is further Remarkable, that whereas τὸ ἱερὸν is usually taken to denote *the Buildings of the Temple it self*, not *the Outer Court* or *the Walls* of the said Outer Court; and might thereupon easily lead us into a Mistake of *the Part* of the Temple denoted by the Original word; therefore our Saviour, or (which comes to the same) the Holy Spirit took care to prevent such a Mistake, by putting in St Matthew's Gospel, *Εἰ τὸ ἅγιον τίπῃ*, and in St Mark's, *ὅπου ἔστι*, instead of τὸ ἱερὸν used by the Greek Interpreters: thereby denoting that altho' the said Greek Interpreters had well enough render'd כַּנֶּה by τὸ ἱερὸν at large; yet thereby was not to be understood that כַּנֶּה was a *Part of the ἱερὸν* or *Temple* taken in a *Restrained* sense to denote only the *Buildings of the Temple it self*; but it was a *Part of the ἱερὸν* taken in its *Largest* sense to denote the whole *ἅγιον τίπῃ*, or *All that belong'd to the Temple*, and consequently the *very Outmost Court*, and

its

## PARAPHRASE.

*Roman Souldiers shall set up the Standards of their Legions, every Standard having on it the Image of the Tutelar God of that Legion, and they shall Sacrifice to their said Tutelar Gods after their Idolatrous manner. And, whereas after this, during the Period of Time reckon'd by Scripture to the Fourth and Last Kingdom of the Gentiles, not only the Romans, but also the Saracens and the Popish Christian Kings of Jerusalem, and the Turks, (Each of which, tho' of different Extract, yet shall be People or Inhabitants of the Countries once belonging to the Roman Empire: whereas, I say, Each of these) in their respective Order and Times shall be the Lords of Jerusalem, and shall profane the said Holy City with their respective Abominations, or False and Idolatrous Worship; hence the Abominations, i. e. the False or Idolatrous Worship of the People of the Roman Empire, may be said not improperly to continue in Jerusalem, (excepting only the comparatively Short, very Short Time of the Christian Roman Emperors,) even until that Grand Consummation of God's Indignation against the Jewish Nation or Israelites in general, so often and so much spoken of in holy Scripture: Then, when This Time determin'd for putting an End to the Fourth and Last Kingdom, and so to the whole Succession of the Four Kingdoms of the Gentiles, shall be come, that is (in the words of Our Saviour Luke 21. 24.) when the Time of the Gentiles (viz. of their Lording it over the Jews and other Israelites) shall be fulfill'd; then (I say,) That Utter Desolation which is determin'd upon all the Enemies of Christ or of his True Religion, shall be pour'd upon the Desolator, i. e. upon the Gentile People inhabiting the (Once) Countries of the Roman Empire, namely such of them as shall then be either downright Opposers of Christianity, or else False Christians corrupting the Truth of Christianity by False Doctrins and Impious Practices, particularly by Idolatry or any other Enormous way of Unchristian Worship: As for Israel; All Israel shall then be converted to Christianity, and so Saved, as Rom. 11. 26.*

Chap. X.

## ANNOTATIONS.

*its Outer Wall; which Wall thus belonging to the Temple was esteem'd a Part of the ἅγιος τόπος, and therefore to set up any Idolatrous thing upon the said Wall, was to set it (as St Mark expresses it) ὁρᾶν ἡμῶν. So that by these Steps we see, there is very good Reason for rendring כִּנֵּה in the Paraphrase by the Battlements of the Outer Wall, this sense being no less agreeable to the Import of Scripture, than to Matter of Fact recorded in History.*

*In the next place it is observable, that, whereas according to the present Pointing of the Hebrew vowels כִּנֵּה is in the Construct Form, and so refer'd to the word following שְׂקִיזִים; the Greek Interpreters read it otherwise, namely so as to make כִּנֵּה in the Absolute Form, and to refer שְׂקִיזִים not to כִּנֵּה, but to שֹׁמֵר. And since the Greek Version is exactly follow'd herein by our Saviour or (which comes to the same) by the two Evangelists, it is Certain that This is a true Reading and Construction of the Words. And indeed the sense*

*hence*

## THE LXX. VERSION.

## THE ENGLISH VERS.

Κεφ. ι'. Εν ἔτει τρίτῳ Κύρου βα-  
σιλέως Περσῶν λόγος ἀπεκαλύφθη τῷ  
Δανιήλ, (ὃ τὸ ὄνομα ἐπεκλήθη Βαλ-  
τάσαρ) καὶ ἀληθινὸς ὁ λόγος, καὶ δύναμις  
μεγάλῃ καὶ σωέσῃ ἐδόθη αὐτῷ ἐν τῇ  
ἐπιπείᾳ. 2 Εἰς ταῖς ἡμέρας ἐκεῖνας  
ἐγὼ Δανιήλ ἡμέλῃ πενθῶν τεῦς ἐβδο-  
μάδας ἡμερῶν, 3 ἄρτον ὀπιθυμιῶν  
ἐκ ἐφαργῶν, καὶ κρέας καὶ οἶνος ἐκ εὐσπλ-  
ην εἰς τὸ σῶμα μου, καὶ ἄλειμμα ἐκ  
ἡλειψάμεν, ἕως πληρώσεως τεσσάρων  
ἐβδομάδων ἡμερῶν. 4 Εἰς ἡμέραν εἰ-  
κοστῇ καὶ τετάρτῃ τῆς μηνὸς ἔσπερως,  
καὶ ἐγὼ ἡμέλῃ ἐχόμενα τῆς ποταμῆς τῆς  
μεγάλῃς αὐτὸς ὅτι ἡ Τίγρις ἐδδεκέλ.  
5 Καὶ ἦρα τὰς ὀφθαλμούς μου, καὶ ἶδον,  
καὶ ἰδὼς ἄνθρωπος εἰς ἀνδεδυμένος βαδδὶν, καὶ  
ἡ ὀσφύς αὐτοῦ περιεζωσμένη ἐν χρυσῷ  
ὠφάδι, 6 καὶ τὸ σῶμα αὐτοῦ ὡσεὶ

## Chap. X.

In the third year of Cyrus  
king of Persia, a thing was re-  
veal'd unto Daniel, (whose  
name was call'd Belteshazzar)  
and the thing \*is most true,  
but the time appointed \*is long,  
and he understood the thing,  
and had understanding of the  
vision.

2 In those days, I Daniel  
was mourning three full weeks.

3 I eat no pleasant bread,  
neither came flesh, nor wine in  
my mouth, neither did I an-  
oint my self at all, till three  
whole weeks were fulfill'd.

4 And in the four and twen-  
tieth day of the first month, as  
I was by the side of the great  
river, *which is Hiddekel*:

5 Then I lift up my eyes,  
and looked, and behold, a  
certain man cloath'd in linen,  
whose loins were girded with  
fine gold of Uphaz.

6 His body also was like

Θαυσις

## A N N O T A T I O N S.

hence arising is preferable to any Other on many Accounts, as might be made appear, would it not take up too much Room in this Place. I shall therefore only observe further, that whereas Mr *Mede* in his Treatise entitled *Daniel's Weeks*, speaking of this place says, *It is not Possible by any Alteration of the Points to express their (i. e. the Greek) Translation verbatim out of this place, unless* **דניאל** *were in statu constructo, as it is not*; it may, I think, be easily made appear, that herein he lay under a mistake. For the Greek Translation may very well be express'd out of this Place, only by reading **דניאל** for the present **דניאל**, and referring **דניאל** to **דניאל** as its Substantive. For **דניאל דניאל** **דניאל** may very truly be construed or render'd thus in Greek, *Καὶ ἐπὶ τὸ ἱερὸν* (*ἱερὸν*) (*τὸ βδελύγμα ἐρημῶν*, i. e. according to the foremention'd Use of the Hebrew tongue) *πάν βδελύγμα ἐρημῶν*. And upon the Temple (i. e. as has been afore shewn, the Battlements of the Outer Wall of the Temple) shall be the several (or Every) Abomination that makes Desolate, i. e. the several Standards (with the Images of their Tutelar and Idol-god's on them) of every Legion that shall then make Desolate the City and Sanctuary. Now instead of *τὸ βδελύγμα ἐρημῶν*, or



## PARAPHRASE.

## SECTION III.

Wherein is contain'd an Account of the Vision vouchsaf'd unto Daniel in the Reign of CYRUS, whereby He is further inform'd, than He had been Afore, of several Particulars relating to the Kingdoms of the Persians, and of the Romans, and of Christ; and is chiefly and most particularly inform'd of the Events that should come to pass, in the Græcian Kingdom after the Death of Alexander the Great, between the Kings of Egypt and Syria, as being what the Jews should be concern'd with in a special manner.

Chap. X. In the third year of Cyrus King of Persia, a Thing was reveal'd unto Daniel, (whose name was call'd Belteshazzar) and the Thing is most True, or what will certainly come to pass in its appointed Time, but the said Time appointed is Long to come, namely in respect of the Time when this Vision was vouchsaf'd unto Daniel, and He understood the Thing, and had Understanding of the Vision. 2 In those days I Daniel was mourning three full weeks, *i. e. humbling my self with Prayer and Fasting, Before this Vision was vouchsaf'd me.* 3 I eat no pleasant Bread, neither came Flesh nor Wine in my mouth, neither did I anoint my self at all, till three whole weeks were fulfill'd. 4 And in the four and twentieth day of the first Month, as I was by the side of the great River, which is (k) Hiddekel, call'd otherwise Tigris: 5 there I lift up my eyes and looked, and behold a Certain Man in appearance, cloath'd in linen, whose loins were girt with fine Gold of (l) Uphaz: 6 His Body also was in colour like that of the Beryl, and his

I.  
An Introductory  
Narrative of several  
Particulars.

## ANNOTATIONS.

or τῶν βδελυγμῶν ἐξημῶν, the Greek Interpreters chose to say βδελυγμῶν τῶν ἐξημῶν (or τῶν ἐξημῶν, there being Reason to think, that it was Formerly read here in the Singular Number, as it is still in the Evangelists,) the Expressions being Equivalent as to their Sense, and the Latter more neat and elegant. And since this Passage is so cited by the Evangelists, and accordingly render'd in our N.T. *the Abomination of Desolation*, I have chosen to render it so likewise here, that Readers may the Better take Notice of this Signal Prophecy refer'd to by Our Saviour with a, *Whoever reads, let him Understand*: Whereas this Reference of our Saviour to the said Prophecy is easily overlook'd by Common Readers, on account of the Words being render'd thus Different in this place of O. T. from the Rendring of them in N. T. For who would easily imagin, that this Place, *And for the Overspreading of Abominations He shall make it desolate*, is the Prophecy refer'd to in St Matthew and Mark, where our Saviour says, *When ye see the Abomination of Desolation — standing in the Holy Place, or Where it ought not.* (k) See my Geogr. of O. T. Vol. I. chap. I. §. 23.

(l) Uphaz is probably thought to be the same with Ophir, and so a Country in the East-Indies famous in those times for the Best Gold.

(m) See

## THE LXX. VERSION.

## THE ENGLISH VERS.

Θαροῖς, καὶ τὸ πρὸς ὥπαι αὐτοῦ ὡς ὅρασις  
ἀστραπῆς, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡσεὶ  
λαμπάδες πυρός, καὶ οἱ βραχίονες αὐτοῦ  
καὶ τὰ σκέλη ὡς ὅρασις χαλκῶ σίλβου-  
τος, καὶ ἡ φωνὴ τῶν λόγων αὐτοῦ ὡς φωνὴ  
ὄχλου. 7 Καὶ ἰδὼν ἐγὼ Δανιὴλ μόνος  
τὸ ὄπασαι, καὶ οἱ ἄνδρες οἱ μετ' ἐμοῦ  
ὅτε ἰδοὶ τιτὸ ὄπασαι. Ἀλλ' ἡ ἔκστασις  
μεγάλῃ ἐπέπεσεν ἐπ' αὐτοῖς, καὶ ἔφυγον  
ἐν φόβῳ. 8 Καὶ ἐγὼ ὑπελείφθην μόνος,  
καὶ ἰδὼν τὸ ὄπασαι τὴν μεγάλην τούτην,  
καὶ ὅτι ὑπελείφθην ἐν ἐμοὶ ἰσχύς, καὶ ἡ  
† δόξα μου μετεστράφη εἰς ἀφθορεάν,  
καὶ ὅτι ἐκράτησα ἰσχύος. 9 Καὶ ἤκουσα  
τιτὸ φωνὴν τῶν λόγων αὐτοῦ· καὶ ὅτι τῷ  
ἀκοῦσαί με † φωνὴν ῥημάτων αὐτοῦ,  
ἡμῃν χατανευμένῃ, καὶ τὸ πρὸς  
ὥπαι μου ἐπὶ τὴν γῆν. 10 Καὶ ἰδὼν  
χεῖρ ἀπτομένη μου, καὶ ἡγείρε με  
ἐπὶ τὰ γόνατά μου † καὶ παρσούς  
χερῶν μου. 11 Καὶ εἶπε πρὸς με,  
Δανιὴλ ἀνὴρ ἐπιθυμῶν σιώες ἐν τοῖς  
λόγοις οἷς ἐγὼ λαλῶ πρὸς σε, καὶ  
σῆθι ἐπὶ τῇ γαστρὶ σου, ὅτι νῦν ἀπε-  
στάλῃ πρὸς σε. Καὶ ἐν τῷ λαλήσαι  
αὐτοῖν πρὸς με τὸ λόγον τούτον, ἀνέστην  
ἐν τρεμνῳ. 12 Καὶ εἶπε πρὸς με, Μὴ  
φοβῆ, † Δανιὴλ, ὅτι ἀπὸ τῆς πρώτης ἡμέ-  
ρας ἧς ἔδωκας † χαρδίαν σε ἔσυνεῖται,  
καὶ τῷ χακωθῆναι ἐναντίον Κυρίου τῷ

the Beryl, and his face as the  
appearance of lightning, and  
his eyes as lamps of fire, and  
his arms and his feet like in  
colour to polish'd brass, and  
the voice of his words like the  
voice of a multitude.

7 And I Daniel alone saw  
the vision: for the men that  
were with me saw not the vi-  
sion: but a great quaking fell  
upon them, so that they fled  
to hide themselves.

8 Therefore I was left a-  
lone, and saw this great vision,  
and there remain'd no strength  
in me: \* but my comeliness  
was turned in me into cor-  
ruption, and I retain'd no  
strength.

9 Yet heard I the voice of  
his words: and when I heard  
the voice of his words, then  
was I in a deep sleep on my  
face, and my face toward the  
ground.

10 \* Then behold, an hand  
touched me, which set me  
upon my knees, and upon the  
palms of my hands.

11 And he said unto me, O  
Daniel, a man greatly beloved,  
understand the words that I  
speak unto thee, and stand up-  
right: for unto thee am I now  
sent; and when he had spoken  
this word unto me, I stood  
trembling.

12 Then said he unto me,  
Fear not, Daniel; for from  
the first day that thou didst set  
thy heart to understand, and to  
chasten thy self before thy

## THE LXX. VERSION.

## THE ENGLISH VERS.

Θεῷ σὺ, ἠκούσθησαν οἱ λόγοι σὺ, καὶ  
 ἐγὼ ἦλθον ἐν τοῖς λόγοις σὺ. 13 Καὶ  
 ὁ ἄρχων βασιλείας Περσῶν εἰσῆκει  
 God, thy words were heard,  
 and I am come for thy words.  
 13 But the Prince of the  
 kingdom of Persia withstood  
 ἐξεναντίας

## P A R A P H R A S E.

his Face as the appearance of Lightning, and his Eyes as Lamps of Fire, and his Arms and his Feet like in colour to polish'd Brass, and the Voice of his Words like the Voice of a Multitude. 7 And I Daniel alone saw the Vision; for the Men that were with me, saw not the Vision; but a great Quaking fell upon them, so that they fled to hide themselves. 8 Therefore I was left alone, and saw this great Vision, and by reason of the Greatness thereof, i. e. of the Great Glory of the Person that appear'd to me, there remain'd no Strength in me: but my Comeliness was turn'd in me into Corruption, i. e. my Face was as Pale as if I had been Dead, and I retain'd no Strength, i. e. I had no more Power to help my self than a Dead man. 9 Yet heard I the voice of his Words, and when I heard the voice of his Words, then was I in a deep sleep on my face, and my face toward the ground, i. e. then I presently fell into a deep Swoon, so that I did not so much as hear any longer what he said unto me. 10 Then behold, an (i. e. his) hand touched me, which brought me out of the Swoon and set me upon my Knees and upon the Palms of my hands. 11 And he said unto me, O Daniel, a man greatly beloved of God, understand the Words that I speak unto thee, and receive strength to stand Upright, that thou mayst the Better hear what I am about to tell thee; for unto thee am I now sent to tell thee what is of great Importance. And when he had spoken this word unto me, I stood upright, but trembling out of Fear. 12 Then said he unto me, Fear not, Daniel: for from the first day of the three weeks of thy Mourning (mention'd v. 2.) that thou didst set thy heart to understand the Cause (m) why the Proclamation granted by Cyrus in the first year of his Reign for the Rebuilding of the Temple, was permitted by the Divine Providence to have no better Effect, but to be frustrated by the Adversaries of the Jews in the second year of Cyrus's Reign, and what hereupon would be the State of thy People for the Future; and in order to obtain the Understanding of these things didst set thy Heart to chasten thy self before thy God by Prayer and Humiliation; from the First day (I say) that thou didst this, thy Words were heard of God, and now at length I am come for thy Words, i. e. on account of the Prevalency of thy Prayers with God. 13 Indeed thou art to know that I had come as soon as thy Words or Prayers were heard, viz. at the beginning of thy Three weeks Humiliation, but that the Angel, which is the Prince or President of the Kingdom of Persia,

(m) See Ezra 3. 4, 5, &c.

O

(n) as



## THE LXX. VERSION.

## THE ENGLISH VERS.

Ἰξεναντίας μου ἔκοσι καὶ μίαν ἡμέραν  
καὶ ἰδὺς Μιχαὴλ εἰς τὸ ἄρχόντων πῶν  
παύσαν ἦλθε βοηθῆσαί μοι, καὶ αὐτὸν κα-  
τέλιπον ἐκδὲ μὲν ὁ ἄρχων βασιλείας  
Περσῶν, 14 καὶ ἦλθον συνετίσαι σε, ὅσα  
ἀπαντήσεται τῷ λαῷ σου ἐπ' ἐσχάτων τῶν  
ἡμερῶν, ὅτι ἐπὶ ἡ ὅρασις εἰς ἡμέρας.  
15 Καὶ ἐν τῷ λαλήσαι αὐτὸν μετ' ἐμοῦ  
ἔτι τῶν λόγων τούτων, ἔδωκα ὁ πρόσω-  
πόν μου ὅτι πρὸς γῆν, καὶ κατενύγην.  
16 Καὶ ἰδὺς ὡς ὁμοίωσις ἦν ἀνθρώπου  
ἤφατο τὸ χεῖλός μου· καὶ ἠνοιξα ὁ στόμα  
μου, καὶ ἐλάλησα, καὶ εἶπα πρὸς τὸ ἐστῶτα  
ἐναντίον μου, Κύριε, ἐν τῇ ὀπίσσεια  
σου ἐγράφη τὰ ἐντός μου εἰς ἐμοί, καὶ  
ὅτι ἔχον ἰσχύν. 17 Καὶ πῶς δυνή-  
σεται ὁ παῖς σου, Κύριε, λαλήσαι  
μετὰ τῷ Κυρίῳ μου τούτῳ; καὶ ἐγὼ,  
ἀπὸ τῶν νῦν ὃ σήσεια εἰς ἐμοί ἰσχύς,  
καὶ πνοὴ ὅτι ἔχει ἀπελείφθη εἰς ἐμοί.  
18 Καὶ προσέειπε, καὶ ἤφατό μου  
ὡς ὅρασις ἀνθρώπου, καὶ ἐτόχυσέ  
με. 19 Καὶ εἶπέ μοι, Μὴ φοβῶ

me one and twenty days: but lo, Michael one of the chief Princes came to help me, and I remained there with the Kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And behold \* He being in appearance like a man touched my lips: then I open'd my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turn'd upon me, and I have retained no strength.

17 For how can the servant of this my Lord talk with this my Lord? for as for me, straightway there remain'd no strength in me, neither is there breath left in me.

18 Then \* He being in appearance like a man came again and touched me, and he strengthened me:

19 And said, O man great-  
ἀνὴρ

## PARAPHRASE.

(n) as being Commission'd by God to take Care of the Affairs and Welfare of that Kingdom, withstood me, i. e. my Coming to thee One and twenty days, i. e. for Three weeks space, urging in the Court of Heaven several Considerations, why thy Prayers should not be Answer'd, nor I sent unto thee for that purpose: but lo, after the said one and twenty days, Michael One or the First of the Chief Princes or Archangels, (to whom, as to so many Principal Ministers of the Heavenly Court, the Management or Administration of the Affairs of this World is committed by God,) came

## PARAPHRASE.

came to help me, by joining with me in Arguing in the Court of Heaven for my Coming to Thee; and this long Arguing of the Matter is the Reason, that I remain'd there in the Court of Heaven with the Guardian Angels of Persia which may be fitly styl'd the Kings of Persia. 14 Now, the Matter being determin'd by the Court of Heaven in thy Favour, I am come to make thee understand, what thou didst set thy Heart or desire to Understand: Namely from what I have already said, concerning the Prince or Guardian Angel of Persia withstanding me, it is easy for Thee to infer, by what means the Proclamation of Cyrus for Rebuilding of the Temple has had no Better Effect, and that Work is now stopt again. But this is not All that I am come to inform thee of; but I am commission'd to make Thee Understand, what shall befall thy People in the Latter days: by which Expression of the Latter days is here principally to be understood, in the first place the Latter Days of the Græcian Kingdom, i. e. the Days of Antiochus Epiphanes agreeably to Chap. 8. 23. and accordingly what will befall thy People Then, will be foretold by and by Chap. 11. 30—35. In the second place by the Latter Days are to be understood the Times of the Fourth or Roman Kingdom wherein the Messiah shall appear on the Earth, and more particularly the Latter Days of the said Fourth Kingdom; and what will Then befall thy People, shall be foretold toward the Close of this Vision Chap 11. 41 — Chap. 12. 1. For as yet the Vision or Revelation which I am about to make known unto thee, is in relation to Events which will not come to pass most of them for many Days or a Long time. 15 And when he had spoken such words unto me, I set my face or turn'd my eyes toward the ground, being no longer Able to look upon him, and became Dumb also. 16 And behold He, tho' appearing thus Glorious, yet being all this while in appearance like a Man as to his Shape, touched my Lips: then I open'd my Mouth being enabled so to do by his Touching my Lips, and spake and said unto him that stood before me: O my Lord, by the Vision or beholding thy Glorious Appearance my Sorrows or Weaknesses are turn'd upon me again, and I have retained no Strength. 17 For how can I, the Servant of this my Lord, being only a poor frail Man, bear thy glorious Presence so, as to talk with this my Lord? for as for me, straightway or of a sudden (as afore v. 8. so now again) there remain'd no strength in me, neither is there Breath left in me, but I am as one just falling again into a Swoon. 18 Then He being in appearance like a Man came again and touched me, and he strengthened me again: 19 and said, O man

## ANNOTATIONS.

(\*) That the Angels are the more immediate Ministers of God's Providence, or have the Administration of the Affairs of this World committed to them next under God, is evident from many places of Scripture, particularly Zech. 4. 10. Revel. 1. 4, &c.

## THE LXX. VERSION.

## THE ENGLISH VERS.

ἀνὴρ ὁπιθυμιῶν, εἰρήνη σοι· ἀνδρί-  
ζου καὶ ἰσχυε. καὶ ἐν τῷ λαλήσας  
αὐτὸν μετ' ἐμοῦ, ἰσχυσα καὶ εἶπα,  
Λαλείτω ὁ Κύριός μου, ὅτι ἐνίσχυ-  
σάς με.

20 Καὶ εἶπεν, † Εἰ οἶδας ἵνα πῶ  
ἦλθον πρὸς σέ; καὶ νῦν † ὁπιστρέ-  
ψω τῷ πολεμῆσαι μετὰ † τῷ ἄρχον-  
τι Περσῶν· καὶ ἐγὼ † ἔξεπορεύομαι,  
καὶ ὁ ἄρχων τῶν Ἑλλήνων ἥρχετο.

21 ( Ἀλλ' ἢ ἀναγγελῶ σοι τὸ ἐντε-  
ταγμένον ἐν γραφῇ ἀληθείας, ) καὶ  
οὐκ ἔστιν εἰς ἀντεχόμενον μετ' ἐμοῦ  
ὑπὲρ τούτων, ἀλλ' ἢ † Μιχαὴλ ὁ  
ἄρχων ὑμῶν. Κεφ. ια'. Καὶ ἐγὼ  
ἐν ἑτὶ πρώτῳ Κύρου ἔστην εἰς κρα-  
τὸ καὶ ἰσχύω.

ly beloved, fear not: peace be  
unto thee, be strong, yea,  
be strong: and when he  
had spoken unto me, I was  
strengthen'd, and said, Let my  
Lord speak, for thou hast  
strengthen'd me.

20 Then said he, Knowest  
thou wherefore I come unto  
thee? and now will I return  
to \* withstand the Prince of  
Persia: and when \* I was com-  
ing forth, lo, the Prince of  
Greece came.

21 (\* Moreover I will shew  
thee that which is noted in the  
Scripture of truth:) but there  
is none that holds with me in  
these things, but Michael your  
prince.

Chap. XI.

\* As for me, in the first year  
of Darius the Mede, even I  
firmly held with & strengthned  
him.

2 Καὶ

## A N N O T A T I O N S.

(o) The Original word, which is render'd by our Translators to *fight*, do's  
also signify any other sort of *Opposition* or *Withstanding*, as by way of *Arguing*  
or *Pleading* for different Parties; and in this latter sense it is most proper to be  
here understood.

(p) So the Original word may be render'd, and according to this Rendering  
it has an obvious Coherence with the Context: which it wants, according to  
the Rendering of our Translators.

(q) It is obvious to observe, that by the Holy Scripture Things are repre-  
sented to be transacted in *Heaven*, much after the same manner as they are in  
*the Courts of Earthly Kings*. This is observable throughout great part of this  
very Chapter, particularly here: for the *Things*, which the Angel here tells Da-  
niel, he will presently shew Him, are no where (at least Many or the Most of  
them) noted in the *Scripture of Truth*, as thereby is signified the Scripture of  
Revelation, or the Books of the Bible that were extant in the Times of Daniel.  
Whence it follows that by the *Scripture of Truth*, can here be well understood  
no other than the *Records* of Heaven, wherein the *Decrees* of the Court of Hea-  
ven are represented as *Recorded* according to the Usage of Earthly Kings in their

Courts.



## P A R A P H R A S E.

man greatly Beloved of God, fear not, Peace be unto thee, *i. e.* *All things shall go well with Thee, therefore be strong, yea be strong.* And when he had spoken unto me, I was strengthen'd and said, Let my Lord speak; for *I perceive that thou hast now strengthen'd me, so as to be Able to hold out, and hear the whole of the Vision that thou art to impart unto me.*

20 Then said He, Knowest thou wherefore I come unto Thee? *i. e.* *Thou knowest already, from what has been afore said concerning the Prince of Persia withstanding me, by what means the Work of the Temple is stop'd from going on; and thence thou mayst also easily infer, that the said Prince of Persia will continue to withstand the Finishing of the Temple and of the City Jerusalem: and therefore for thy Comfort in this point I further inform thee, that Now, as soon as I have made known unto thee the Particulars of the Vision aforemention'd; will I return to (o) withstand or oppose the Pleas, that the Prince of Persia shall make use of in the Court of Heaven, for hindring the Finishing of the Temple: and I am the more likely to succeed against the Prince of Persia, because that, when (p) I was coming forth of the Court of Heaven to come unto Thee, lo, the Prince, i. e. the Principal Angel which has the Care of the Welfare of Greece committed to him came into the Court of Heaven to oppose the Pleas which the Prince of Persia might make use of in Favour of the Persians, so far forth as they are inconsistent with the Welfare of the Greeks, and that Empire which God has decreed they shall in their Turn have over the rest of the World.* 21 (Concerning which moreover I will shew thee in the following Vision or Revelation that which is noted or decreed in the (q) Records of the Heavenly Court, which may be fitly styl'd more Emphatically and Originally the Scripture of Truth :) but as for opposing the Prince of Persia peculiarly in relation to the Welfare of thy People, there is none of the Chief Princes or Archangels that holds with me in these things, but Michael your Prince, *i. e.* *the Archangel who has the Care of your Nation committed to Him.* Chap. XI. As for me, in the first year of Darius the Mede, it was even I that firmly held with and strengthened him, *viz.* *Michael in obtaining that, upon thy Humiliation and Prayer, thou shouldst have that Remarkable Prophecy of the Seventy Weeks vouchsaf'd unto thee; and that not long after Cyrus should give leave to the Jews to return into their Own Country, and to Rebuild the Temple.*

II. The Angel informs Daniel of the great Opposition he met with from other Angels, in promoting the welfare of the Jews.

2 (r) And

## A N N O T A T I O N S.

Courts. And what is herein Recorded, being Certainly to come to pass, hence the said Records of Heaven may be fitly styled the *Scripture of Truth*, as here in this place, or simply the *Truth*, as Chap. II. 2.

(r) Here

## THE LXX. VERSION.

## THE ENGLISH VERS.

2 Καὶ νῦν ἀλήθειαν ἀναγγεῖλω σοι·  
 ἰδὲ ἐπὶ τρεῖς βασιλεῖς ἀναστήσονται ἐν  
 τῇ Περσίῃ, καὶ ὁ τέταρτος πλεονήσῃ  
 πλοῦτον μέγα, ὡς καὶ πάντας· καὶ μετὰ τὸ  
 κρατῆσαι αὐτὸν ἔσται πλεονέκτης αὐτῷ, ἐπανα-  
 στήσεται πᾶσαις βασιλείαις Ἑλλήνων.

4 Καὶ ἀναστήσεται βασιλεὺς δυνατὸς,  
 καὶ κυριεύσῃ κυριείᾳ πολλῇ, καὶ ποιήσῃ  
 κατὰ τὸ θέλημα αὐτοῦ.

4 Καὶ ὡς ἂν εἴῃ ἡ βασιλεία αὐτοῦ,  
 συντριβήσεται, καὶ ἀφαιρεθήσεται εἰς  
 τρεῖς πέρασας ἀνέμους ὅς ἐστιν αἶθρ, καὶ ἕκ  
 εἰς τὰ ἔσχατα αὐτοῦ, ὅθεν κρατᾷ τὴν κυ-  
 ρείαν αὐτοῦ, ἢ ἐκκυλεύσεν, ὅτι ἐκπι-  
 λήσεται ἡ βασιλεία αὐτοῦ, καὶ ἐτέροις  
 ἐκ τούτων.†

5 Καὶ ἐπιούσει ὁ βασιλεὺς ὅς ἐστιν νότος·  
 καὶ εἰς τῶν ἀρχόντων αὐτοῦ ἐπιούσῃ ἐπὶ  
 αὐτὸν, καὶ κυριεύσῃ κυριείᾳ πολ-  
 λῇ. 6 Καὶ μετὰ τὰ ἔτη αὐτοῦ

2 And now will I shew thee  
 the truth. Behold, there shall  
 stand up yet three Kings in  
 Persia, and the fourth shall be  
 far richer than they all: and  
 by his strength through his  
 riches He shall stir up all a-  
 gainst the realm of \* Greece.

3 And a mighty King shall  
 stand up, that shall rule with  
 great dominion, and do ac-  
 cording to his will.

4 And when he shall \* have  
 stood up, his kingdom shall be  
 broken, and shall be divided  
 toward the four winds of hea-  
 ven, and not to his posterity,  
 nor according to his dominion  
 which he ruled: for his king-  
 dom shall be plucked up even  
 for others besides those.

5 And the king of the south  
 shall be strong, and \* another  
 of his princes, and he shall be  
 strong above him, and have  
 dominion: his dominion shall  
 be a great dominion.

6 And in the end of years  
 they shall joyn themselves to-

συμμιγή-

## A N N O T A T I O N S.

(r) Here Chap. 11. should have begun of Right. for the preceding Verse plain-  
 ly refers or adheres to v. 21. of Chap. 10. and therefore ought to have been made  
 part of the same Chapter.

(s) It is observable that the Holy Spirit having foretold the War which *Xerxes*  
 should make upon the Greeks, and which should be the *Foundation* of the War  
 afterwards made by *Alexander the Great* upon the *Persians*; thence takes no  
 further Notice of the *Persian* Kingdom, but proceeds to foretell such Particulars  
 as should relate to the *Grecian* Kingdom.

(t) Accordingly we find in Common History, that several others of *Alexan-  
 der's* Generals of Less Note, (besides Those that seiz'd the Four principal Parts  
 already mention'd) did for some Time seize upon some Lesser Parts of the Do-  
 minions or Empire of *Alexander the Great*.

(u) How exactly these and the following Particulars were verified by the re-  
 spective Events, may be plainly seen from the Historians that write of these  
 Times or Princes.

(w) It

## PARAPHRASE.

2 (r) And now will I shew thee *the Particulars of the Vision refer'd* to Chap. 10. 14. and which are noted or decreed (as is afore said Chap. 10. ult) in the Records of the Heavenly Court, That more Original Scripture of Truth. Behold, there shall stand up yet (i. e. after Cyrus, the present King, and before the Temple shall be quite rebuilt.) Three Kings in Persia, viz. Cambyzes, Pseudo-Smerdis and Darius the Son of Hystaspes, (which last made a New Decree for the Carrying on of the Building of the Temple, whereupon it was finish'd in the sixth year of his Reign, as Ezra informs us Chap. 6. 15.) and after Darius shall reign his Son Xerxes, who, as he shall be the Fourth (s) after Cyrus, so shall be far Richer than they All that were his Predecessors in the Throne of Persia: and by his Strength (or Ability to raise and maintain numerous Forces) through or by means of his Vast Riches, he shall stir up All the Eastern part of the World, as being either his Subjects or Confederates, to make War against the Realm or Confederated States of Greece.

III.  
The Angel now enters upon the Vision or Prophecy it felt: wherein are foretold the Reigns of Cambyzes, Pseudo-Smerdis, and Darius the Son of Hystaspes; and more particularly of Xerxes.

3 And in process of Time, by way of Retaliation, a Mighty King, viz. Alexander the Great shall stand up out of Greece, that shall make War against the Kingdom of Persia, and conquer it, and thereupon shall rule with great Dominion, and do according to his Will.

IV.  
As also Alexander the Great his conquest of Persia, and Empire over the World.

4 And when He shall have stood up as Conqueror of Persia and other Eastern Countries, and so as King in chief or Emperour of the World, in a short time after, He being dead, his Kingdom shall be broken, and shall be divided into four principal parts toward the four Winds of Heaven, viz. the Kingdom of Babylon and Syria under Seleucus Nicanor toward the East, the Kingdom of Macedonia or Greece under Aridaeus (the Brother of Alexander the Great) or Cassander; the Kingdom of Asia under Antigonus to the North, and the Kingdom of Egypt under Ptolemy to the South; and thus the Kingdom of Alexander the Great shall be divided not to his Posterity, nor shall any of the said four Kingdoms be in Largeness or Power according or answerable to his Dominion which he ruled: for his Kingdom shall be pluck'd up in respect of his Own Posterity, and divided so as even for (t) Others to have some smaller parts thereof at least for some time, besides the Four principal parts or Kingdoms erected by Those Generals of Alexander the Great already mention'd.

V.  
The Division of the Grecian Empire into four principal Kingdoms after the Death of Alexander the Great, is foretold.

5 And among these four principal Kings that shall arise after Alexander the Great, the King of the South or Egypt shall be Strong; and so likewise shall be Another of Them, who of his (i. e. Alexander the Great's) Princes or Generals shall make themselves Kings, namely the King of Syria: and indeed He, viz. the King of Syria shall be strong above Him, viz. the King of Egypt, and have such a Dominion, as that his Dominion shall be a great Dominion. 6 And in the end of certain years They, viz. the King of Syria and the King of Egypt shall (u) joyn themselves together by a Treaty of Peace, which was first made by Ptolemus Lagides with Antiochus Soter, and afterwards confirm'd by

VI.  
Particulars foretold in reference to the Kings of Egypt and Syria:

As first in reference to Ptolemy son of Lagus and Antiochus Soter, as also Ptolemus Philadelphus and Antiochus Theus.

Ptolemus



## THE LXX. VERSION.

## THE ENGLISH VERS.

συμμιγήσονται, ἡ θυγάτηρ ἡ βασιλέως  
 ἔτι τότε εἰσελεύσεται πρὸς βασιλέα ἔ  
 βορρᾶ, ἡ ποιήσεται συνθήκας μετ' αὐτῆς,  
 ἡ ἔκρατῃς ἰσχύος βραχίονος, ἡ ἔσῃ-  
 σείηαι τὸ σπέρμα αὐτῆς ἡ ὡς ἀδοθήσεται  
 αὐτῇ, ἡ οἱ φέροντες αὐτὴν ἡ ἡ νεάνις,  
 καὶ ὁ χαποχύων αὐτὴν ἐν τοῖς χερσίν.  
 7 ἡ Καὶ ἀναστήσεται ἐκ τῆς ἁγίας ἡ  
 ῥίζης αὐτῆς, ἡ τῆς ἐτοιμασίας αὐτοῦ,  
 ἡ ἥξει πρὸς τὴν διώαμιν, ἡ εἰσελεύ-  
 σεται εἰς τὰ ὑποσηείματα ἡ βασι-  
 λέως τῆς βορρᾶ, καὶ ποιήσῃ ἡ ἐπ' αὐ-  
 τοῖς, καὶ χαποχύσῃ. 8 Καὶ γὰρ τοὺς  
 Θεοὺς αὐτῆς ἡ μετὰ τῶν χενευτῶν αὐ-  
 τῶν πᾶν σκεῦος ὅπερ θυμητὸν αὐτῶν, ἀρ-  
 γυρεῖς ἡ χρυσεῖς, μετὰ αἰχμαλωσίας  
 οἷς εἰς Αἴγυπτον, ἡ αὐτὸς ἡγήσεται  
 ὑπὲρ βασιλέα ἡ βορρᾶ. 9 Καὶ εἰσε-  
 λεύσεται εἰς τὴν βασιλείαν τῆς βασι-  
 λέως τῆς νότις, ἡ ἀναστέψῃ εἰς τὴν  
 γῆν αὐτῆς. 10 Καὶ οἱ υἱοὶ αὐτῆς συνά-  
 ξουσιν ὄχλοι ἡ δυνάμεων πολλῶν. ἡ  
 ἐλεύσεται ἡ ἐρχόμενος ἡ κατακλύζων, ἡ  
 παρελεύσεται καὶ καθεῖται, καὶ συμ-

gether: for the kings daughter  
 of the south shall come to the  
 king of the north to make an  
 agreement: but she shall not  
 retain the power of the arm,  
 neither shall \*even his seed  
 stand; but she shall be given  
 up, and they that brought her,  
 and he that begat her, and he  
 that strengthen'd her in these  
 times.

7 But out of a branch of  
 her roots shall one stand up in  
 his estate, which shall come  
 with an army, and shall enter  
 into the fortrefs of the king of  
 the north, and shall \*act against  
 them, and shall prevail.

8 And shall also carry cap-  
 tives into Egypt their gods  
 with their Princes, and with  
 their precious vessels of silver  
 and of gold, and he shall \*pre-  
 vail for some years above the  
 king of the north.

9 So the King of the South  
 shall come into his kingdom,  
 and shall return into his own  
 land.

10 But his sons shall be  
 stirr'd up, and shall assemble a  
 great multitude of forces; and  
 one shall come \*with all dili-  
 gence, and overflow, and pass  
 thro': then shall he \*again be

ὡς ὅταν λακχήσῃαι

## ANNOTATIONS.

(w) It is observable that the King of *Syria* is denoted by the King of the *North* in reference to the King of *Egypt*, because *Egypt* lay *South* (or South-west) of *Syria*: but when it is said above v. 4. that the Kingdom of *Alexander the Great* should be broken toward the four *Winds*, then the Kingdom of *Asia Minor* must be esteem'd the *Northern*, forasmuch as the Kingdom of *Syria* and *Babylonia* was the *Eastern*.

(x) The Original word ἰνυρ, which is render'd here and all along this Chapter *Fortrefs*, seems rather to denote only the *Bounds* or *Barriers* of the respec-  
 tive

## PARAPHRASE.

*Ptolemus Philadelphus the Son of Lagides with Antiochus Theus the Son of Soter; and as a Confirmation of the Peace these Kings shall also join their Families together by Marriage. For the King's Daughter of the South, i. e. Bernice the Daughter of Ptolemy Philadelphus shall come, i. e. be married to Antiochus Theus the King of Syria lying to (w) the North of Egypt in order to make an Agreement or to set things Right between the two Kings, But this Marriage shall not have the said Effect, inasmuch as she shall not retain the Power of the Arm, i. e. the Authority or Interest of a Queen with the King her Husband, neither shall even his Seed by Her stand, i. e. neither shall the Son which Antiochus shall have by Bernice succeed in the Kingdom: but she shall be given up to her Enemies and kill'd by them, and so likewise shall be they that brought or attended Her out of Egypt, and still continued about Her as her Servants, and likewise He whom she brought forth, i. e. Her Son, and He that strengthen'd her in these times or for a Time, i. e. either her Husband Antiochus, or else some Courtier of His that promoted the Match between him and Bernice. 7 But out of a Branch of her Root, i. e. of the same Root as she sprung out of, namely Ptolemy Philadelphus shall one stand up in his Estate or Throne, viz. Ptolemy Euergetes his Son and Successor, who shall come with an Army, and shall enter into the Fortrels or strong (x) Places or Country of the then King of the North, viz. Seleucus Callinicus, and shall act against them that are Subjects of the King of Syria, and shall prevail: 8 And shall also carry captives into Egypt, their Gods, i. e. the Idols of the Syrians with their Princes, and with their precious Vessels of Silver and of Gold; and he shall prevail for some years above the King of the North. 9 So, when he has done as is foretold, the King of the South shall come back into his own Kingdom, and shall return into his own Land. 10 But his Sons, i. e. the Sons of Seleucus Callinicus King of Syria, viz. Antiochus the Great and Seleucus Ceraunus shall be stirr'd up by what Ptolemy Euergetes did in Syria, and shall assemble a multitude of great Forces: and (y) One of the aforementioned two Sons of Callinicus, viz. Antiochus the Great shall come with all diligence, and overflow and pass thro', i. e. shall over-run and quickly recover such Countries and Places in Syria, as had been taken away from his Father by the Egyptians in the last War, and having pass'd thro' and recover'd these Countries, he shall retire to his Own Royal Seat again: then some time after, having in vain offer'd Ptolemy Philopator to make a Peace with him on certain Conditions, shall He again be*

Secondly, in reference to Ptol. Euergetes and Seleucus Callinicus.

Thirdly, in reference to Antiochus the Great and Ptolemy Philopator.

## ANNOTATIONS.

itive Kingdom; the said Kingdoms being probably separated One from the Other by some Lines or Works cast up and otherwise fortified

(y) Whereas Sons in the plural was mention'd in the beginning of the Verse, here the Original verb is turn'd to a Singular as referring to One only, because the Other Son dyed before the Expedition was actually undertaken.

P

(yy) Here

## THE LXX. VERSION.

## THE ENGLISH VERS.

παραλαχθήσεται ἕως τῆς ἰσχύος αὐ-  
τοῦ. 11 Καὶ ἀγειροθήσεται βα-  
σιλεὺς τῷ νότῳ, καὶ ἐξελεύσεται,  
καὶ πολεμήσῃ μετὰ τῷ βασιλέως τῷ  
βορρᾷ, καὶ ἔσῃ ὁ ὄχλος πολὺν καὶ  
παραδοθήσεται ὁ ὄχλος εἰς χεῖ-  
ράς αὐτοῦ. 12 Καὶ λήψεται τὸν ὄχλον,  
καὶ ὑψοθήσεται ἡ καρδία αὐτοῦ, καὶ  
καταβαλὲς μυριάδας, καὶ ἔκπι-  
ψύσῃ. 13 Καὶ ἐπιτρέψῃ βασιλεὺς  
τῷ βορρᾷ, † καὶ ἄξει ὄχλον πολὺν  
ὑπὲρ τὸν πρότερον· καὶ εἰς τὸ τέ-  
λος τῶν χρόνων ἐν αὐτῷ ἐπιτε-  
λεῖται εὐσέδεια εἰς δυνάμει μεγάλη,  
καὶ ἐν ὑπάρξει πολλῇ. 14 Καὶ ἐν  
τοῖς χρόνοις ἐκείνοις πολλοὶ ἐπαν-  
στήσονται ὑπὲρ βασιλέα τῷ νότῳ, καὶ  
οἱ υἱοὶ τῶν λοιμῶν τῷ λαῷ οὗ ἐπαρ-  
θήσονται, τοὺς ἐῆσαν ὄρεσιν, καὶ  
ἀσθενήσουσι. 15 Καὶ ἐστειλῇται  
ὁ βασιλεὺς τῷ βορρᾷ, καὶ ἐκχεῖ  
πρόσχωμα, καὶ συλλήψεται πόλεις  
ὀχυράς, καὶ οἱ βραχίονες τῷ βα-  
σιλέως τῷ νότῳ † ἔσῃ καὶ  
ἀταγῇσονται οἱ ἐκλεκτοὶ αὐτοῦ, καὶ  
ἐκ ἑσῃ ἰσχύς τῷ ἑῆσαι. 16 Καὶ  
ποιήσει ὁ εὐσπορόδωμος πρὸς αὐ-  
τὸν κατὰ τὸ θέλημα αὐτοῦ, καὶ ἔκ-  
ῃσιν ἕως κατὰ πρόσωπον αὐτοῦ.  
καὶ † ἔσεται ἐν τῇ γῇ τῷ σαβεῖ,

stirr'd up even to his fortrefs.

11 And the King of the South shall be moved with choler, and shall come forth and fight with him, *even* with the King of the North: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 And when he hath taken away the multitude, his heart shall be lifted up: and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

13 For the king of the North shall return, and shall set forth a multitude greater than the former, and shall come \* with all diligence (after certain \* Times, that is, years) with a great army, and with much riches.

14 And in those days there shall many stand up against the king of the South: \* but the profligate of thy people shall \* lift up themselves to establish the vision \* and they shall fall.

15 \* Namely the King of the North shall come, and cast up a mount, and take \* several fenced cities, and the arms of the South shall not withstand, neither his chosen people, neither *shall there be* any strength to withstand.

16 But he that comes against him, shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land,

καὶ



## PARAPHRASE.

be stirr'd up to make War with the Egyptians, and shall lead his Army even to his, viz. Ptolemy's Fortrefs, i. e. into the Country of Egypt, where he shall take many Strong Places. 11 And the King of the South or Egypt, viz. Ptol. Philopator shall be moved with choler, and shall come forth and fight with him, even with the King of the North or Syria: and He, i. e. Antiochus the Great shall set forth a great Multitude or Army, but the Multitude, shall be given into his hand, i. e. the hand of Philopator. 12 And when he, i. e. Philopator has taken away the multitude, i. e. overthrown the great Army of Antiochus, his Heart shall be lifted up thereat, and he shall cast down many ten thousands, i. e. shall kill great numbers of the Syrians besides them kill'd in the Engagement of the Armies; but He shall not be strengthen'd by it for any time or to any purpose. 13 For the King of the North or Syria shall return, and shall set forth a Multitude or Army greater than the former, and shall come with all diligence (after certain Times, that is, (yy) Years) with a great Army, and with much Riches. 14 And in those times, namely when Philopator being dead, and his Son Ptolemy Epiphanes coming to the Crown in his Minority, Agastocles as Tutor or Guardian to the Young King, shall have the Chief Administration of the Kingdom of Egypt, who for his Pride and Dissoluteness shall be generally bated; in these times, I say, there shall many stand up against the King of the South, i. e. Egypt: but the Profligate of thy People, i. e. the Jews being now generally or many of them become Contemners of the Law shall lift up themselves, i. e. shall rise or take up Arms against the King of Syria and for the King of Egypt; which Actions of the Jews shall tend to establish or make good the Vision, i. e. what has been foretold either in This present or Other former Prophecies, and accordingly they shall fall or be overcome. 15 Namely the King of the North or Syria shall come, and Cast up a Mount or besiege, and take several fenced Cities: and the Arms of the South, i. e. Armies of Egypt shall not be able to withstand; neither shall the Jews, however they may rely on God's Assistance, as being Styl'd in Scripture his Chosen People, be able to withstand the King of Syria, neither shall there be any Strength, in any Other Nation that shall join with the King of Egypt, to withstand the Syrian Armies. 16 But He, i. e. the King of Syria that comes against him, i. e. the King of Egypt, shall conquer and do according to his own Will, and None shall stand before him: and He shall in a special manner stand in the Glorious land, i. e. strengthen himself in Judea, which by his hand shall

Fourthly in reference to the said Antiochus the Great and Ptol. Epiphanes.

## ANNOTATIONS.

(yy) Here is a plain Exposition of what is to be understood by Times, in the Book of Daniel, and other like Prophecies, namely no other than Years. And this Observation is owing to the Learned Prelate Dr Lloyd Bp of Worcester.

## THE LXX. VERSION.

καὶ πελεθήσεται ὁ τῇ χειρὶ αὐτοῦ.  
 17 Καὶ τὰς δὲ πρὸς ὅσον αὐτὸς εἰσελ-  
 θεῖν ἐν ἰσχύϊ πάσης τῆ βασιλείας αὐτοῦ,  
 καὶ εὐθεὶα πάντα μετ' αὐτοῦ ποιήσῃ· καὶ  
 θυγατέρα τῆς γυναικῶν δώσει αὐτῷ  
 † τῷ ἀφ' ἧς αὐτὸς ἐστίν, καὶ οὐ μὴ  
 ᾧ αὐτὸς ἐστίν. 18 Καὶ  
 ἐπιτρέψῃ δὲ πρὸς ὅσον αὐτὸς εἰς τὰς  
 νήσους, καὶ συλλήψεται πολλὰς, καὶ  
 † χεῖρα παύσει ἄρχοντας ὀνειδισμῶν αὐ-  
 τῶν, πλεονέχοντες ὀνειδισμὸς αὐτοῦ ἐπι-  
 τρέψῃ αὐτοῦ. 19 Καὶ ἐπιτρέψῃ τὸ  
 πρὸς ὅσον αὐτοῦ εἰς τὴν ἰσχύϊν τῆς  
 γῆς αὐτοῦ, καὶ ἀσθενήσῃ, καὶ πεσεί-  
 ται, καὶ ἔχ' εὐρεθήσεται. 20 Καὶ  
 ἀναστήσεται ὁκτὶς τῆς ῥίζης αὐτοῦ φυτόν  
 τῆς βασιλείας, ὅτι τὸ ἐτοιμασίαν αὐτοῦ  
 ᾧ αὐτὸς ἐστίν, ᾧ αὐτὸς ἐστίν, ᾧ αὐτὸς ἐστίν, βα-  
 σιλείας· καὶ ἐν ταῖς ἡμέραις ἐκείναις  
 σωτρεθήσεται, καὶ ἔχ' ὁ πρὸς ὅσον αὐτοῦ  
 ὅδε ἐν πολέμῳ. 21 Στήσῃ ὅτι τὸ  
 ἐτοιμασίαν αὐτοῦ, ᾧ αὐτὸς ἐστίν, καὶ ἔχ'  
 ἔδωκεν ἐπ' αὐτὸν δόξαν βασιλείας· καὶ

## THE ENGLISH VERS.

which by his hand shall be  
 \* perfected.

17 He shall also set his face  
 to enter \* by force his whole  
 kingdom; and he shall \* set  
 things right with him: thus  
 shall he do, and he shall give  
 him the daughter of women  
 \* to corrupt her: but she shall  
 not stand *on his side*, neither  
 be for him.

18 After this shall he turn  
 his face unto the Isles, and  
 shall take many, but a Prince  
 for his own behalf shall cause  
 the reproach offer'd by him to  
 cease without his own re-  
 proach: he shall cause *it* to  
 turn upon him.

19 Then shall he turn his  
 face toward the fort of his own  
 land, \* and he shall stumble  
 and fall, and not be found.

20 Then shall stand up in  
 his estate a raiser of taxes *in*  
 the glory of the kingdom, but  
 within few days he shall be  
 destroyed, neither in anger,  
 nor in battle.

21 And in his estate shall  
 stand up a vile person, to  
 whom they shall not give the  
 honour of the kingdom: but

ἡ δὲ

## ANNOTATIONS.

(2) For this *Antiochus the Great* recall'd the dispers'd Jews to Jerusalem; such  
 as dwelt there he releas'd from all Tribute or Taxes for three years; and releas'd  
 them from a third part of their Tribute for ever; He allow'd the Jews the full  
 Liberty of exercising their Religion; allow'd them Cattel and Money for Sacri-  
 fices, and Timber towards finishing the Temple; besides Other great Marks of  
 Favour shew'd to the Jews: All which we learn from Antiochus's Epistle in  
 Josephus and other Passages of the said Jewish Historian.

(a) This is the Same Person that was represented in the Vision related Ch. 8.  
 by the *Little Horn which waxed great &c.* v. 9—12. and which is there inter-  
 preted

## PARAPHRASE.

shall be (z) perfected, *i. e.* shall flourish. 17 He shall also set his face to enter by force, his, *viz.* Ptol. Epiphanes's whole Kingdom; and when he shall perceive that He is not likely to succeed in getting the whole Kingdom of Egypt by Force, He shall endeavour to do it by Cunning, and to this end He shall make a Peace, and set things Right or carry things Fair with him, *i. e.* the King of Egypt: thus shall he do, and not only so, but also he, *i. e.* Antiochus the Great shall give him, *viz.* to Ptol. Epiphanes the Daughter of Women, *i. e.* his Daughter Cleopatra being very Beautifull in order to corrupt her, *i. e.* that by his Paternal relation to Her he might influence her so far as to act against her Husbands Interest: but she shall not stand on his, *i. e.* her Father Antiochus side, neither be for him, but her Husband. 18 After this shall he turn his face unto, *i. e.* his Designs against the Isles, and shall take many, *viz.* Rhodes, Samus, and the maritime Places of Greece and Thrace: but a Prince or Ruler (*viz.* the Roman State or the General of the Roman Army sent against Antiochus) for his own behalf, *i. e.* on account of the said Isles and other maritime Places being subject to or Confederate with the Romans shall cause the Reproach or Affront offer'd by him, *viz.* Antiochus to the Roman State in attacking their Subjects or Confederates, to cease, namely by conquering Antiochus and obliging him to accept of an ignominious Peace: by which means without his Own Reproach, *i. e.* without any Dishonour befalling the Romans on account of Antiochus subduing their Allies or Subjects, He, *viz.* the Roman State or its General against Antiochus shall cause it, *viz.* the Reproach or Dishonour to turn upon him, *viz.* Antiochus at last. 19 Then he, *viz.* Antiochus shall turn his face towards the Fort or Borders of, *i. e.* shall return into his Own land; and there he shall stumble or manage affairs imprudently and by that means fall and not be found, *i. e.* come to his Death. 20 Then shall stand up in his estate a Raisher of Taxes in the Glory of the Kingdom, *i. e.* to Antiochus the Great shall succeed his Son Seleucus Philopator, surnam'd also Soter, who shall oppress his Subjects with grievous Taxes, seizing under that pretence whatever Riches were found in his Kingdom: but within few days in comparison of his Fathers Reign He shall be destroyed, neither in any open Anger or Sedition of his own Subjects, nor in Battle with any Enemy, but by his Own Domesticks. 21 And in his estate shall stand up, *i. e.* to him shall succeed That Antiochus, who shall be surnam'd by his Own Subjects Epiphanes or the Illustrious, but shall be really in respect of Himself and his Actions a Vile Person, (a) to whom They, *i. e.* the Subjects of the Syrian Kingdom shall not give the Honour of the Kingdom, *i. e.* He shall not succeed

Fifthly, in reference to Seleucus Philopator.

Sixthly, in reference to Antiochus Epiphanes.

## ANNOTATIONS.

preted of a King of fierce Countenance, whose Power should be mighty, and who should destroy wonderfully &c. v. 23—25.

(b) See



## THE LXX. VERSION.

## THE ENGLISH VERS.

ἥξει ἐν εὐθηνίᾳ, καὶ χαρισίᾳ βασιλείας οὗ ὀλιγοθήμασι. 22 Καὶ βραχύϊνες τῆς κατακλύζοντος καὶ κατακλυθήσονται ἀπὸ προσώπου αὐτοῦ, καὶ συντριβήσονται, καὶ ἡρῶν μὲν ἀφ' ἡμέρας. 23 Καὶ ἀπὸ πάντων συναιμαμίξεων πρὸς αὐτὸν ποιήσῃ δόλον, καὶ ἀναβήσεται, καὶ ὑπεριχύσει τὸ αὐτοῦ ἐν ὀλίγῳ ἔθνεϊ. 24 Καὶ οὗ ἐν εὐθηνίᾳ, καὶ ἐν τῇ πίστι χάραις ἥξει, καὶ ποιήσῃ ἃ οὐκ ἐποίησαν οἱ πατέρες αὐτοῦ, καὶ πατέρες τῶν πατέρων αὐτοῦ. περιουσίαν καὶ σκύλα καὶ ὑπαρξίν αὐτοῖς τὴν ἀφ' ἧς σπορίσει, καὶ ἐκ Αἴγυπτου τὴν λογιῶνται λογισμοὺς αὐτοῦ καὶ ἕως ἡμερῶν. 25 Καὶ ἐξεγερθήσεται ἡ ἰσχὺς αὐτοῦ, καὶ ἡ καρδία αὐτοῦ τὴν βασιλείαν τῆς ὥτης ἐν δυνάμει μεγάλη. καὶ ὁ βασιλεὺς τῆς ἰσχύος σιναίῃ πόλεμον ἐν δυνάμει μεγάλη καὶ ἰσχυρῇ σφόδρα, καὶ οὐ σήσονται, ὅτι λογιῶνται ἐπ' αὐτὸν λογισμοὺς, 26 καὶ φέρονται τὰ δόγματα αὐτοῦ, καὶ συντρέφουσιν αὐτὸν, καὶ δυνάμεις κατακλύσει, καὶ πᾶσι τῶν πνευματικῶν πολλοί. 27 Καὶ ἀμφότεροι οἱ βασιλεῖς, αἱ καρδία αὐτῶν εἰς πονηρίαν, καὶ ὅτι τρεπίσῃ μὲν ψευδῇ λαλήσουσι, καὶ ὅ

he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflowed from before him, and shall be broken: yea also the Prince of the Covenant.

23 For after the league made with him, he shall work deceitfully; \* and he shall ascend and shall become strong with a small people.

24 He shall enter \* in peace, even upon the fattest places of the province, and he shall do that which his fathers have not done, nor his fathers fathers, he shall scatter among them the prey and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

25 Then he shall stir up his power and his \* heart against the king of the South with a great army, and the king of the South shall be stirr'd up to battle with a very great and mighty army: but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat, shall \* ruin him, and his army shall \* be routed; and many shall fall down slain.

27 And both these Kings hearts shall be to do mischief, and they shall speak lies at one table: but it shall not prosper:

(b) See 1 Macc. 3. 28, &c.

## PARAPHRASE.

ceed in the Throne Honourably, or with the Acknowledgment of the People, as their Rightfull Sovereign: yet he shall come in Peaceably, and obtain the Kingdom by Flatteries or a counterfeit Clemency. 22 And whereas Heliodorus having kill'd Seleucus Philopator, shall now aspire to the Kingdom himself, with the Arms of a flood, i. e. with a great Army like as by the great Stream of a flood shall they, viz. Heliodorus and his Party be overflown from before him, i. e. conquer'd by Antiochus Epiphanes and shall be broken: yea, also the Prince of the Covenant, i. e. Demetrius, the Son of Seleucus Philopator to whom the Kingdom did of Right belong, and with whom his Uncle Antiochus Epiphanes was in League, shall be worsted by Him. 23 For after the League made by the said Antiochus with him, viz. his Nephew Demetrius, He, viz. the said Antiochus shall work Decentfully, procuring by his Friends at Rome that Demetrius shall be retain'd there; and so he have Opportunity, during the others Absence, to secure his own Interest at home or in Syria: and by this means he shall ascend the Throne, and shall become strong therein, tho' He began his Designs but with a small People or Party. 24 He shall enter or seize, in a Time of Peace or when no such thing was suspected of Him, even upon the fattest or wealthiest Places of the Province, i. e. Syria; and he shall do that which his Fathers have not done, nor his fathers Fathers, namely He shall scatter among them, viz. his Souldiers (b) the Prey and the Spoil and the Riches, thereby engaging them to his Interest: and he shall forecast his Devices against the strong Holds, to make himself master of them as well as the wealthy Places of Syria; and thus shall he do even for a Time, i. e. some years. 25 Then, when his Kingdom shall be establish'd before him, he shall think to reign over Egypt, or to make Himself master of that Kingdom: and to this end he shall stir up his Power and his Heart, i. e. raise all the Forces he can, and march against the King of the South or Egypt with a great army. And the King of the South or Egypt, viz. Ptol. Philometor shall be stirr'd up to battle with a very great and mighty army; but he shall not stand, i. e. shall be worsted by the King of Syria: for they, i. e. Antiochus with his Partizans shall forecast devices against Him, by corrupting Those that were entrusted by Philometor: 26 Yea, so far shall Antiochus corrupt Those entrusted by Philometor, that they that feed of the Portion of his meat, i. e. Philometors own Domesticks shall ruin him, and his army shall be routed, and many of his Men shall fall down slain. 27 And both these Kings hearts shall be to do mischief, and they shall speak Lies at One Table, i. e. they shall both secretly in their Hearts aim at the Mischief One of the Other, and to this end they shall Outwardly make a Peace and pretend to be Friends, so as that they shall have an Interview one with the other and make thereat great Protestations of Friendship; but All this shall be only Pretence, and it shall not prosper so as to have its desir'd Effect at present: for yet the End aim'd at shall

And Ptolemy  
Philometor.

## THE LXX. VERSION.

## THE ENGLISH VERS.

κατεσθύνει, ὅτι ἐπὶ πέρας εἰς χειρὸν.

28 Καὶ ὅτι σπρέψει εἰς τὴν γῆν αὐτοῦ ἐν ὑπάρξει πολλῇ, καὶ ἡ καρδία αὐτοῦ ὅτι ἀφ' ἡγήκην ἁγίαν, καὶ ποιήσῃ, καὶ ὅτι σπρέψει εἰς τὴν γῆν αὐτοῦ. 29 Εἰς τὸν χρόνον Ἐπιστρέψει,

καὶ ἥξει ἐν τῷ νότῳ, καὶ οὐκ ἔσται ὡς ἡ πρότερον καὶ ὡς ἡ ἐσχάτη. 30 Καὶ εἰσελεύσονται ἐν αὐτῷ οἱ ἐκ πορευόμενοι

Κίπποι, καὶ ταπεινωθήσεται, καὶ ὅτι σπρέψει καὶ θυμωθήσεται ὅτι ἀφ' ἡγήκην ἁγίαν. καὶ ποιήσῃ, καὶ ὅτι σπρέψει, καὶ σωήσῃ ὅτι τοὺς καταλιπόντας διαθήκην ἁγίαν. 31 Καὶ

βραχίονες† καὶ σπέρματα ἔξ αὐτοῦ ἀναστήσονται, καὶ βεβηλώσουσι τὸ ἅγασμα τῆς δυνατείας, καὶ μεταστήσουσι τὸν ἐνδελεχισμόν, καὶ δώσουσι βδέλυγμα ἠφανισμένον. 32 Καὶ

οἱ ἀνομοῦντες ἀφ' ἡγήκην ἐπάξουσιν ἐν ὀλιθήμασι καὶ λαὸς† γινώσκοντες Θεὸν αὐτοῦ χαποχύσουσι, καὶ ποιήσουσι. 33 Καὶ οἱ συνετοὶ τοῦ

λαοῦ σωήσουσιν εἰς πολλὰ, καὶ ἀσθενήσουσιν ἐν ῥομφαίᾳ, καὶ ἐν φλογί, καὶ ἐν αἰχμαλωσίᾳ, καὶ ἐν ἀφ' ἡμερῶν. 34 Καὶ ἐν τῷ αὐτῷ

ἡσασιν αὐτοὺς, βοηθήσονται βοηθῆσαι μικρὰν, καὶ πλεονεκτήσονται πρὸς αὐτοὺς πολλοὶ ἐν ὀλιθήμασι.

for yet the end *shall be* at the time appointed.

28 Then shall he return into his own land with great riches, and his heart *shall be* against the holy Covenant: and he shall do *exploits*, and return into his own land.

29 At the time appointed he shall return, and come toward the South: but it shall not be as the former, or as the latter.

30 For the ships of Chittim shall come against him: therefore he shall be griev'd, and shall return, and have indignation against the holy Covenant: and \* he shall do exploits, and shall \* again have intelligence with them that forsake the holy Covenant.

31 And arms shall stand on his part, and they shall pollute the Sanctuary of strength, and shall take away the daily sacrifice, and they shall \* set up the abomination of the Desolator.

32 And such as do wickedly against the Covenant, shall he corrupt by flatteries: but the people that do know their God, shall be strong, and do *exploits*.

33 And they that understand among the people, shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil *many days*.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 Καὶ



## P A R A P H R A S E.

shall be attain'd not till at the Time appointed by Providence (and mention'd by and by v. 29.) 28 Then shall He, viz. *Antiochus* return into his own Land with great Riches: and his Heart shall be now against the (c) Holy Covenant, i. e. to make the Jews desist from the Worship of the True God, and to forsake their True and Holy Religion: and to this end taking Jerusalem in his way from Egypt, he shall do exploits and thence return into his own Land. 29 At the Time appointed by Providence and hinted at v. 27. He shall return and come toward the South or Egypt: but it, i. e. this his Expedition shall not be so successfull as the former mention'd v. 23. or as the latter mention'd v. 25. 30 For the Ships of (cc) Chittim, i. e. the Romans sailing with a Fleet from Macedonia shall come against him: therefore He, i. e. *Antiochus* shall be griev'd at his being forced to desist from his Designs on Egypt by the Romans, and shall return into Syria, particularly Judea, and have Indignation against the Holy Covenant, i. e. vent the Fury that he had conceiv'd against the Romans upon the Jews: and he shall do exploits, and shall again (as formerly) have intelligence with them that forsake the Holy Covenant, i. e. not only favour the Apostate Jews, but consult with them how to make the rest apostatize. 31 And Arms shall stand on his part, i. e. he having a great Army with him, shall not fear any Resistance that could be made by the Faithfull Jews; and they, i. e. his Souldiers and other Adherents shall (d) pollute the Sanctuary of Strength, (i. e. the Temple which was built strong as a Fort or Castle) and, or namely they shall take away the Daily Sacrifice, and they shall set up in the Temple the Abomination, (e) i. e. the abominable Idol-god of the Desolator, i. e. of *Antiochus* who shall be the Author of this Desolation, namely the Idol of Jupiter Olympius. 32 And such as do Wickedly against the Covenant or the Law, shall he corrupt by flatteries, i. e. Persuasions, Promises, Gifts and Honours: but such of the people, i. e. Jews that do know, i. e. have a true Knowledge of their Duty to God, shall be strong and persevere in their true Religion, and do exploits. 33 And they that understand their Duties herein Better than the Rest among the People, shall instruct many by their Own Example as well as Exhortations to persevere: yet they, i. e. the Pious among the Jews shall fall by the Sword, and by Flame, by Captivity and by Spoil many days. 34 Now when they shall fall thus, or be thus oppress'd with the greatest Miseries, they shall be holpen with a little Help, namely That of the Maccabees: but many shall cleave to them, i. e. to the Maccabees and their Adherents with Flatteries or out of a Treacherous design only to betray them.

## A N N O T A T I O N S.

(c) See 1 Macc. i. 20, &amp;c.

(cc) Concerning Chittim see my Geogr. of O.T. Vol. i. ch. 3. Sect. 2. N<sup>o</sup>. 30, 31.

(d) See 1 Macc. i. 39, &amp;c.

(e) Ibid. v. 54.

(f) See

## THE LXX. VERSION.

## THE ENGLISH VERS.

35 Καὶ ἀπὸ τῶν συνιέντων ἀδελφόνους,  
καὶ πυρῶσαι αὐτοὺς, καὶ καθαρίσαι αὐτοὺς,  
καὶ ἀποκαλυφθῆναι ἕως χρόνου πέρας,  
ὅτι ἐπὶ εἰς χρόνον.

36 Καὶ ποιήσει κατὰ τὸ θέλημα  
αὐτοῦ, καὶ ὁ βασιλεὺς ὑψωθήσεται  
καὶ μεγαλωθήσεται ὅτι πάντα θεὸν,  
καὶ ὅτι τὸν Θεὸν τῶν θεῶν, καὶ λαλή-  
σει ὑπερβολὰ, καὶ καταβήσεται μέγας  
καὶ σωτηρεῖται ἡ ὁρμή· εἰς γὰρ σω-  
τείλαι γίνεται. 37 Καὶ ὅτι πάντας  
Θεοὺς τῶν πατέρων αὐτοῦ καὶ σωθήσεται,  
καὶ ὅτι θυμίαν γυναικῶν, καὶ ὅτι πάν-  
τα θεὸν οὐ σωθήσεται, ὅτι ὅτι πάν-  
τας μεγαλωθήσεται. 38 Καὶ  
Θεὸν μαωζεῖμ ὅτι τόπου αὐτοῦ  
† δοξάσει, καὶ Θεὸν ὃν οὐκ ἔγνω-  
σαν οἱ πατέρες αὐτοῦ, δοξάσει ὡς

35 And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because *it is* yet for a time appointed.

36 \* Then a king shall do according to his will, and he shall exalt himself, and magnify himself above every god; \* yea, against the God of gods shall he speak marvellous things, and shall prosper until the indignation be accomplished: for that \* which is determin'd, shall be done.

37 \* Then he shall not regard the gods of his fathers, nor the desire of \* wives nor shall he regard any God, \* but he shall magnify himself above all.

38 \* For together with God, in his Seat, he shall honour Mahuzzims: even together with that God, whom his fathers knew not, shall he ho-

lourish.

## A N N O T A T I O N S.

(f) See Revel. 3. 4, 5, and 6—11. and 7. 9, 13, 14, &c.

(g) In the remaining part of this Chapter I chiefly follow Mr Mede's Exposition, as appearing to me the most Rational: concerning which see Mr Mede's Treatise of the *Apostacy of the Latter Times*, Chap. 16, 17.

(h) This way of Speaking is frequent in Scripture. See 2 Kings 18. 33. Isaiah 46. 1, 2. Jer. 48. 7. &c.

(i) The singular מְבַרְכֵּךְ *Maboz* signifies *Strength*, a *Fortress* or *Bulwark*, the plural whereof is מְבַרְכֵּיךְ *Mahuzzim*, *Fortresses*. And both Singular and Plural is so used in the foregoing part of this very Chapter. Now the Hebrew language frequently uses Abstracts for Concrets; and accordingly *Maboz*, i. e. *Strength* or a *Fortress* for *Him that strengthens* or *fortifies*, that is in one word, for a *Protector*, *Defender*, or *Guardian*. Our Translators indeed follow I think Always the Hebrew way of Speaking, but the Septuagint several times renders *Maboz* by *προμαχισμός*, and the Vulgar Latin by *Protector*. Thus Psal. 27. 1. *The Lord is Maboz, προμαχισμός, Protector, the Strength of my Life, &c.* Nay in the first verse of this very Chapter, the Angel says that he stood in the first year of Darius the Mede *to be a Maboz to him*, which we translate, *to Strengthen him*. By which we may see how fitly this Name may be applied to *Angels*, and so to

*Saints*

## PARAPHRASE.

them. 35 And some of them of Understanding, *i. e.* of true Piety and Faithfulness shall be permitted by God to fall under the greatest Persecutions, even Death it self, to try them, and to purge or purify them like as Silver is tried by the Fire, *i. e.* to shew that they are True metal or Truly pious, and to make them worthy to be of the Number of those who are represented in other places of Scripture, as clad in (f) white, *i. e.* of the Number of Those who shall reign with Christ in his Kingdom of Glory; and thus shall God permit the Righteous or Pious Jews to be tryed, even to the Time of the End, *i. e.* to the Latter Times of the Reign of Antiochus Epiphanes, which in the Account of these Prophecies are esteem'd the Latter Times or End of the Grecian Kingdom, as appears from Chap. 8. 23. and from v. 30. to 26. of this same Chapter. In such manner, I say, as is related from v. 30. to v. 26. of this Chapter, shall the Righteous among thy People be tryed; because it, *viz.* the Time of their Trial by Afflictions is yet for a Time appointed by the Wisdom of God.

VII.

Particulars fore-  
told, which relate  
to the Fourth or  
Roman Kingdom.

36 (g) Then a King or Potentate, *viz.* the Roman State shall do according to his will, and he shall exalt himself and magnify himself above, *i. e.* conquer and subdue Every (h) Nation or People, whatever Pagan God they may worship and esteem for their Tutelar God, and consequently He shall subdue and so put an end to the Grecian Kingdom, and so to the Miseries which the Jews shall endure from the Neighbouring Princes of that Kingdom: yea, against the God of Gods shall He speak marvellous things, *i. e.* Christ, the God of Gods and the King of the Kings of the Earth, (who in those times shall appear in the World) the Roman shall mock, blaspheme and crucify; and by most bloody Edicts shall persecute his Servants the Christians; and yet Divine Providence shall permit him to prosper, until the Indignation be accomplish'd, *i. e.* until the days of Constantine, when these Outrageous Times shall end: for that which is determin'd by God's Providence shall be done. 37 Then, namely when the Appointed Time for the Date of his Prosperity comes to its Period, and the Time of the Ruin and Change of his Dominion draws near, Then I say He shall not regard the Gods of his Fathers, *i. e.* the Roman State shall cashier and forsake the Idols and False Gods whom their Fathers worship'd, and shall acknowledge Christ, a God whom their Fathers knew not. Nor shall he regard the Desire of Wives, *i. e.* at that time a Married Life shall be discountenanced, and not be of that Regard it had been, but, contrary to the hitherto long-continued Custom of the Romans, a Single Life shall be honour'd and priviledg'd above it: nor shall he sometime after regard any God, but he shall magnify himself above All even the True God or Christ Himself, by introducing an Anti-Christian Worship. 38 For together with the True Christian GOD, who is a jealous God and to be worship'd Alone, and that in his Seat or Temple, He shall honour or Worship (i) Mahuzzims, *i. e.* Saints and Angels: even together with That God whom his Fathers knew not,



## THE LXX. VERSION.

## THE ENGLISH VERS.

χρυσῷ καὶ ἀργύρῳ καὶ λίθῳ π-  
μῶ, καὶ ὅ ἐπιθυμήμασι. 39 Καὶ  
ποιήσει τοῖς ὀχυρώμασι τῶν κατα-  
φυγῶν μετὰ θεοῦ ἀλλοτρίου, καὶ  
πληθυνεῖ δόξαν, καὶ ὑπετάξει  
αὐτοῖς πολλοὺς, καὶ γλῶσσαι διελεῖ  
ἐν δόξῃ.

40 Καὶ ἐν τῇ χαρῇ πέρατι συγκερά-  
πιθήσεται μὲν ὁ βασιλεὺς ὁ νότος.

Καὶ συναχθήσεται ἐπ' αὐτὸν βα-  
σιλεὺς τῶν βορρᾶν, ἐν ἅρμασι, καὶ ἐν  
ἵππεσιν, καὶ ἐν ναῦσι πολλαῖς, καὶ  
† εἰσελεύσεται εἰς τὴν γλῶσσαι, καὶ συν-  
τερίψει, καὶ παρελεύσεται. 41 Καὶ  
εἰσελεύσεται εἰς τὴν γλῶσσαι τῶν σαβαίμ,  
καὶ πολλοὶ ἀσθενήσουσι. καὶ οὗτοι  
ἀφωσθήσονται ἐκ χειρὸς αὐτοῦ,  
Ἐδὼμ καὶ Μωὰβ, καὶ ἀρχὴ ἡνὶ Ἀμ-  
μών. 42 Καὶ ἐκτενεῖ τὴν χεῖρα  
αὐτῶν ἐπὶ τὴν γλῶσσαι, καὶ ἡ Αἰγύπτῳ ἐκ-  
ῆται εἰς σωτηρίαν. 43 Καὶ κυριεύ-  
σῃ ἐν τοῖς ἀποκρύφοις τῶν χρυσῶν καὶ  
τῶν ἀργύρων, καὶ ἐν πᾶσιν ἐπιθυμητοῖς  
Αἰγύπτου, καὶ Λιβύων, καὶ Αἰθιοπῶν, ἐν  
τοῖς ὀχυρώμασιν αὐτῶν.

nour *them*, with gold and fil-  
ver, and with precious stones  
and pleasant things.

39 \* And he shall make the  
holds of the Mahuzzims with  
the strange God, whom he  
shall acknowledge and increasē  
with glory: for he shall cause  
them to rule over many, and  
shall divide the earth for gain.

40 And at the time of the  
end shall the king of the South  
push at him, and the king of  
the North shall come against  
him like a whirlwind, with  
chariots, and with horsemen,  
and with many ships, and he  
shall enter into the countrys,  
and shall overflow and pass  
over.

41 He shall enter also into  
the glorious land, and \*many  
shall be overthrown: but these  
shall escape out of his hand,  
*even* Edom and Moab, and the  
chief of the children of Ammon.

42 He shall stretch forth his  
hand also upon the countries,  
and the land of Egypt shall not  
escape.

43 But he shall have power  
over the treasures of gold and  
of silver, and over all the pre-  
cious things of Egypt: and the  
Lybians, and the \* Cushites  
*shall be* at his steps.

44 Καὶ

## ANNOTATIONS.

*Saints* suppos'd to be like them in *helping, protecting, and assisting* us. And ac-  
cordingly it is very Remarkable, that the Greek Writers of the Church do fre-  
quently apply to *Saints* the Words Πύργος, Πιέριον, Τείχος, Οχυρῶμα, or the like,  
All of the same import with *Maboz*.

(4) Thus

## PARAPHRASE.

*i. e.* Christ, shall he honour them, viz. Mahuzzims or Saints and Angels, with Gold and Silver, and with precious Stones and pleasant things. 39 And tho' the Christian God whom he shall profess to acknowledge and worship, can endure no Co-partners of his Honours or Worship, yet He shall make the Holds of the Mahuzzims with the (k) Strange or Foreign God, *i. e.* the Roman shall consecrate his Churches and Monasteries (which are as so many Ecclesiastical Holds or Fortresses) jointly to the Christian GOD, and to the Mahuzzims, *i. e.* Saints and Angels: whom, viz. the Mahuzzims He shall acknowledge as so many Tutelar Gods, and thereupon increase with Glory: for He shall cause them to Rule over many or whole Countries, and shall divide the Earth among them for (l) gain or a Reward, viz. St George shall have England; St Andrew, Scotland; St Dennis France &c. they being acknowledged as Presidents and Patrons of the said several Countries allotted to them.

40 And at the Time of the End, *i. e.* in the Latter times of the Roman or Fourth Kingdom shall the Then King of the South, viz. the Saracen push at him, *i. e.* invade and conquer and for some time keep under his subjection several Provinces of the Roman Kingdom or Empire.

VIII.  
The Invasion of  
the Saracens fore-  
told.

And also after this the Turk, which may be fitly styl'd then King of the North shall come against him, viz. the Roman State or Empire like a Whirlwind with Chariots, and with Horsemen, and with many Ships; and he shall enter into the Countries or Provinces of the Eastern Empire of the Romans, and shall overflow and pass over, *i. e.* shall quickly overrun and quite subdue them. 41 He shall enter also into the Glorious Land, *i. e.* Judea, and many People, viz. in the Christian Crusado's shall be overthrown before He shall become perfect master of the Holy Land: but these shall escape out of his hand so as not to become Subjects of the Turkish Empire, even Edom and Moab, and the chief of the Children of Ammon, *i. e.* the Wild Arabs. 42 He, *i. e.* the Turk shall stretch forth his hand also upon the other Countries in those Parts; and the Land of Egypt, tho' it shall hold out long under the Mamelukes against the Turk, yet shall not escape: 43 but He, *i. e.* the Turk shall entirely conquer it, and thereby shall have power over the Treasures of Gold and Silver and all the Precious things of Egypt: and the Libyans, viz. those of Algiers, Tunis, and Tripoli on the Coast of Libya or Africk, and some of the Cushites or Arabs, viz. about Mecca and Medina, shall be at his steps, *i. e.* at his Devotion.

IX.  
The Invasion of  
the Turks foretold.

44 But

## ANNOTATIONS.

(k) Thus Act. 17. 18. S. Paul is said to be a Setter forth of Strange Gods, by his preaching the True God.

(l) Hereby may be understood, that Those of the Romish Church should do this, either to get money themselves thereby, or out of Honour and Esteem to to such Saints as a due Reward of their Holiness &c.

(w) Compare

## THE LXX. VERSION.

## THE ENGLISH VERS.

44 Καὶ ἀκοαὶ καὶ ἀπὸ ἀνατολῶν καὶ ἀπὸ βορρᾶ καὶ ἥξει ἐν θυμῷ πολλῷ, τὸ ἀφανίσαι τὸ καὶ ἔσθ' ἀναθεματίσαι πολλὰς. 45 Καὶ πῆξει τὴν σκηνὴν αὐτῆς ἐφ' ἀδανῶ ἀναμέσσοι τῶν θαλασσῶν, εἰς ὅρα σαβεῖν ἅγιον, καὶ ἥξει ἕως μέσσης τ' αὐτῆς, καὶ οὐκ ἔστιν ὁ ρυόμην αὐτὴν. Κεφ. ιβ'. Καὶ ἐν τῇ χειρὶ ἐκείνῳ ἀναστήσει Μιχαὴλ ὁ ἄρχων ὁ μέγας, ὁ ἑστηκὼς ἐπὶ τῆς ὑψὸς ἔλατ' οὐ.

Καὶ ἔσται χειρὸς ἡλίου, ἡλίου οἷα καὶ γέροντες ἀφ' οὗ γενήσονται ἐπὶ τῇ γῇ, ἕως οὗ χειρὸς ἐκείνου καὶ ἐν τῇ χειρὶ ἐκείνῳ σωθήσεται ὁ λαὸς οὗ, πᾶς ὁ εὐρεθὴς ὁ γεγραμμένος ἐν τῇ βίβλῳ.

2 Καὶ πολλοὶ τῶν καθευδόντων ἐν τῇ γῇ ἔσονται ἐγερθέντες, οἱ εἰς

44 But tidings out of the East, and out of the North shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain, yet he shall come to his end, and none shall help him.

## Chap. XII.

\* For at that time shall Michael stand up, the great Prince who stands for the children of thy people. \* Then there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be deliver'd, every one that shall be found written in the book.

2 \* Then many of them that sleep in the dust of the earth shall awake: some to

ζωὴν

## P A R A P H R A S E.

X.  
The Restoration  
of the Jews fore-  
told.

44 But Tidings out of (m) the East and out of the North, perhaps concerning the Return of the Jews and other Israelites from those Quarters, shall trouble him, i. e. give the Turk trouble at last: therefore He shall go forth with great fury to destroy and utterly to make away many, viz. the great Numbers of the Jews or Israelites, which shall be Returning or Return'd into their Own Country. 45 And to this end He, i. e. the Turk, viz. probably the Grand Seignior himself shall march with a great army into Judea, and shall plant the Tabernacles of his Palace, i. e. his Royal Tent or Pavilion between the Seas, viz. the Mediterranean and Dead Sea, in the Glorious Holy Mountain, i. e. on Mount Sion in the Holy Land: Yet He shall come to his End, and None shall, i. e. All the numerous Forces he shall have, shall not be able to help him, but He shall be overthrown, and an End put to the Turkish Empire or Dominion: and thy People shall be restor'd and settled in their own Land.

Chap. XII.



## PARAPHRASE.

Chap. XII. For at that Time shall Michael stand up *on your Behalf or Side*, the Great Prince or Archangel who has the Care of thy People in a special manner committed to him by GOD, and who accordingly stands up for the Children of thy People at all times, and shall do so then effectually enabling them to conquer All their Enemies that shall oppose their Return or Settlement in their Own Country; the Time herein refer'd to being the Time appointed by God for such their Happy Return and Resettlement, which shall therefore be Accomplish'd by the special and effectual Assistance of their chief Guardian Angel, Michael.

Then after some time there shall be a Time of (n) Trouble, such as Never was since there was a Nation, even to that same time: *Namely* Then (o) That Little Horn which is describ'd Chap. 7. v. 8. as belonging to the Fourth Beast, and (v. 11.) as speaking great Words, (viz. according to v. 25.) against the Most High, and wearing out the Saints of the Most High, (viz. as v. 21.) by making War with the Saints, and prevailing against them: Then, I say, shall That Little Horn have his Dominion taken from Him, so as to be Utterly consum'd and destroy'd, i. e. He and all his Adherents shall have the most exemplary and dreadful Judgments of God pour'd upon them, to their Utter Ruin and Destruction: And at that time shall thy People, i. e. the Jews or Israelites be deliver'd, namely from the said unparallel'd Calamities and Judgments which shall befall the Little Horn and his Adherents, and together with them put an end to the Dominion of the Fourth Beast, as Chap. 7. 11. But it is to be well observ'd, that not All thy People or the Jews in general shall be Then thus deliver'd, as Afore in their Restoration to their Country, but only Every One that shall be converted to Christianity, and live accordingly, and so shall be found written in the Lamb's or Christ's Book of Life, as is more fully expressed Revel. 13. 8.

XI.  
The most dreadful Calamities that shall befall the Little Horn and his Adherents; and the Deliverance of the Godly foretold.

2 Then, after the aforesaid Utter Destruction of the Fourth Beast, or more particularly of the Little Horn and all his Adherents, shall be that most Happy and Glorious State here on Earth, when according to Chap. 2. 35. the Stone that smote the Image, shall become a Great Mountain, and fill the whole Earth; or (as it is more plainly express'd Chap. 7. 27.) when the Kingdom and Dominion and Greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the Most High. To which end Many of Them that (having Suffer'd Death for the sake of God and his holy Religion, or having dy'd Natural Deaths, being Otherwise Eminent for their Piety, may be fitly said ever since only to sleep in the dust of the Earth, shall awake or have their Bodies then rais'd

XII.  
The Resurrection foretold.

## ANNOTATIONS.

(m) Compare Revel. 16. 12.

(n) Compare Chap. 7. 25. and Revel. 13. and 16. v. 13. to the end.

(o) Whofoever compares these Prophecies together, and duly weighs the several

## THE LXX. VERSION.

## THE ENGLISH VERS.

ζωὴν αἰώνιον, καὶ ὅτι εἰς ὀνειδισμὸν  
καὶ εἰς αἰσχύνην αἰώνιον. 3 Καὶ οἱ  
σωιέντες ἐκλάμψουσιν ὡς ἡ λαμπρό-  
της τῆς περιώμαίτης, καὶ ἀπὸ τῆς δι-  
καίῳ τῶν πολλῶν ὡς οἱ ἀστέρες εἰς  
τὰς αἰῶνας, καὶ ἔτι. 4 Καὶ σὺ, Δα-  
νιὴλ, ἐμφραξὼν τὰς λόγους, καὶ σφρα-  
γίσας τὸ βιβλίον ἕως χρόνου σωτηρίας,  
ἕως διδασχῶσι πολλοί, καὶ πληθυνθή-  
ναι γνώσις.

5 Καὶ ἴδον ἐγὼ Δανιὴλ, καὶ ἴδον  
δύο ἄνθρωποι εἰσῆκεισαν, εἰς ἐντεῦθεν ὁ  
χείλος τῆς ποταμοῦ, καὶ εἰς ἐντεῦθεν  
τῆς χείλος τῆς ποταμοῦ. 6 Καὶ  
εἶπε πρὸς ἀνδρὶ πρὸς ἐνδεδυμένῳ τὰ  
βαδδίν, ὅς ἐστι ἐπ' αὐτῷ τῆς ὑδαίτης τῆς  
ποταμῆς, ἕως ποῦ ὁ πέρας ὧν εἴρηκας  
τῶν θαυμασίων; 7 Καὶ ἤκουσα τῆς  
ἀνδρὸς τῆς ἐνδεδυμένης τὰ βαδδίν, ὅς  
ἦν ἐπ' αὐτῷ τῆς ὑδαίτης τῆς ποταμῆς.  
καὶ ὑψάσας τὴν δεξιὰν αὐτῆς καὶ τὴν ἀρι-  
στεράν αὐτῆς εἰς τὸν οὐρανόν, καὶ ὤμοσεν  
ἐν τῷ ζῶντι εἰς τὸν αἰῶνα, ὅτι εἰς χρό-  
νον καὶ χρόνους καὶ ἡμισυ χρόνου,

everlasting life, and some to  
everlasting shame and con-  
tempt.

3 And they that be wise,  
shall shine as the brightness of  
the firmament, and they that  
turn many to righteousness, as  
the stars for ever and ever.

4 \*Now thou, O Daniel,  
shut up the words, and seal the  
book, even to the time of the  
end. Many\* shall exercise their  
reasonings, and knowledge  
shall be increas'd.

5 Then I Daniel looked,  
and behold, there stood other  
two; the one on this side of  
the bank of the river; and  
the other on that side of the  
bank of the river.

6 And one said to the man  
clothed in linen, which was  
upon the waters of the river,  
How long\* shall be the end of  
these wonders?

7 And I heard the man  
cloathed in linen, which was  
upon the waters of the river,  
when he held up his right  
hand, and his left hand unto  
heaven, and sware by him that  
liveth for ever, that it shall be  
for a time, times, and an half:

καὶ

## A N N O T A T I O N S.

veral Circumstances thereof, will I suppose see good Reason for my looking on  
These Particulars to *Synchronise* or refer one to the other.

(p) The Original word signifies the same in the Hebrew Language, as *discurro*  
do's in Latin, and is accordingly render'd in the interlinear Latin Version in our  
Polyglot Bible by *discurrent*. But now *discurro* signifies not only *to run to and*  
*fro* in the Common Acceptation or with respect to the Body or Feet, but also  
*to run to and fro* with respect to the Mind, or in other words, *to Reason*. Hence  
the Third Act of the Mind, which consists in *Reasoning* or *Syllogizing*, that is,  
in

rais'd up to Life again, and shall judge or rule the *Then World* during the *Time* appointed for the *Saints* thus judging or ruling here on *Earth*. And as many shall thus awake or be rais'd to Life, at or during the *Time* that the *Kingdom* under the whole *Heaven* shall be given to the *Saints*; so at the *Expiration* of the said *Time*, there shall be the general *Resurrection* of *All* the *Dead* not rais'd Afore, even of the *Wicked* as well as *Righteous*: for it is to be well known, that Some, viz. the *Righteous* shall awake or be rais'd out of their graves, Each in his respective *Order of Time*, during the *Saints* *Reign* here on *Earth*, to *Everlasting Life*, and Some, viz. the *Unrighteous* and *Impenitent* shall awake or be rais'd not till the *End* of the *Saints* *Reign* here on *Earth*, viz. only to *Everlasting Shame* and *Contempt* in the *World* to come. 3 And they that be *Wise* truly, i. e. so as to have truly *Fear'd* and *Serv'd* *God* in this *Life*, shall then shine as the *Brightness* of the *Firmament*: and they that during their mortal *Lives* not only are *Righteous* themselves, but also turn many to *Righteousness*, shall then shine in a special and greater manner, namely as the *Stars* (which are *Brighter* than the *Brightness* of the *Firmament*) for ever and ever. 4 And this being the *Last Vision* that will be imparted unto thee, therefore Now Thou, O *Daniel*, art to shut up the *Words*, and Seal the *Book*, thereby denoting also that what is contain'd in these *Prophecies* reveal'd unto thee, shall not be well understood, even to the *Time* of the *End* or the *Latter Days* more especially so call'd, i. e. the *Days* of the *Messiah*. Then *God* shall make *Further* and *Clearer Revelations* of these *Matters*, (as in a special manner are the *Revelations* of *St John*;) and then Many (p) shall exercise their *Reasonings* on these *matters*, and *Knowledge* therein shall be increas'd by *God's Blessing* on their *Studies* and *Labours*.

XIII.

The Conclusion.

5 Then I *Daniel* look'd, and behold, there stood (*besides the Angel* that related all the foregoing part of this *Vision* to me) Other Two, the One on this side the bank of the *River Ulai*, and the Other on that side of the bank of the *River*. 6 And One of the Two said to the *Angel* who had related the foregoing part of this *Vision* to me, and who appear'd to me (as *Chap. 10. 5.*) as a *Man* cloath'd in *Linen*, and who was upon or in the *Air* above the *Waters* of the *River*, There is One Thing yet remaining, which is proper that *Daniel* should be here acquainted with, viz. How long shall be the *End* of these *Wonders*? i. e. How long shall it be, before the *End* of That *Time* comes, upon the *Expiration* whereof are to be accomplish'd the *Wonderfull things* afore mention'd, v. 3, 4. viz. that Many of Them that Sleep in the *Dust* of the *Earth* shall awake, and shall shine as the *Brightness* of the *Firmament*, and as the very *Stars*? 7 And I heard the *Man* cloath'd in *linen*, who was upon or above the *Waters* of the *River*, when he held up his *Right hand*, and his *Left hand* unto Him, and Sware by Him, i. e. *GOD* that lives for ever and ever, that It shall be for a *Time*, *Times*, and an *Half of Time*, i. e. The

R

said



## THE LXX. VERSION.

καὶ ἐν τῷ συνελευθῆναι ἀφ-  
σκορπισμὸν † λαοῦ ἡγιασμένου γνώ-  
σονται πάντα ταῦτα. 8 Καὶ ἐγὼ  
ἤκουσα, καὶ οὐ συνῆκα· καὶ εἶ-  
πα, Κύριε, τί τὰ ἔσχατα τούτων;  
9 Καὶ εἶπεν, Δεῦρο, Δομὴλ,  
ὅτι ἐμπεφραγμένοι καὶ ἐσφραγι-  
σμένοι οἱ λόγοι ἕως χειρὸς πέ-  
ρας. 10 Εκλεγῶσι, † καὶ ἐκλευ-  
χνηθῶσι, καὶ πυρᾷσιν, καὶ ἀγια-  
σῶσι πολλοί· καὶ † ἀνομήσωσιν ἄνο-  
μοι, καὶ οὐ συνήσουσι πάντες ἄνο-  
μοι, καὶ οἱ νόημονες συνήσουσι.  
11 Καὶ ἀπὸ χειρὸς ὀφθαλμάξιος ὃ  
ἐκτελεχέσμεν † καὶ δοθήσεται τὸ βδέ-

## THE ENGLISH VERS.

\* namely, when he shall have accomplish'd to scatter the power of the holy people, all these things shall be \* accomplished.

8 And I heard, but I understood not: then said I, O my Lord, what \* is the Latter time of these things?

9 And he said, Go thy way Daniel: for the words are clos'd up and sealed, till the time of the end.

10 Many shall be purified, and made white, and tried: but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand.

11 And from the time that the Daily Sacrifice shall be taken away, and the Abomina-

λυμα

## PARAPHRASE.

said Wonderful things are not to be accomplish'd, till the Expiration or End of that Portion of Time of the Fourth Kingdom, during which (according to what was made known unto Daniel in a Former Vision, viz. Chap. 7. 25.) the Little Horn shall wear out the Saints of the most High — and they shall be given into his Hand; namely Then, when he shall have accomplish'd to scatter the Power of the holy People, i. e. when the Divine Providence shall have put an End to the Dispersion of the Jews (which shall be at or about the End of the said Times, and Times, and an Half) then All these things which are contain'd in this and other Prophecies made known unto thee, and more particularly the Wonderful things mention'd v. 23. of this Chapter, shall be accomplish'd likewise. 8 And I heard the Words which the Angel spake, but I understood not the Meaning of them, so as thereby to know any more than I did afore, when should be the End of the aforesaid Wonderful things: then said I, O my Lord, tell me I pray thee more Plainly, What is meant by the End, or as it is sometimes otherwise called, the Latter Time of these things? 9 And he said, Go thy way, Daniel, without enquiring any more into this matter: for remember what I before (v. 4. of this Chap.) told thee, viz. that the Words are to be clos'd up and seal'd, i. e. are not

## PARAPHRASE.

to be thoroughly understood till the Time of the End, which thou enquirest after. 10 Let it suffice to acquaint thee only thus much further in relation hereto, that by the Latter Time is denoted in the Prophecies made known unto thee, not only the Latter Time of the Fourth Kingdom of the Gentiles, (otherwise specify'd by Time, Times, and an Half, as Chap. 7. 25.) but also the Latter Time of the Third or Grecian Kingdom (as Chap. 8. 19. compar'd with v. 23.) In respect of Both these Latter Times thus much I will inform thee of more, that Many shall be purified and made (r) White and tried, i. e. shall be made White, because they shall be tried and approved to be truly Pious, by the Afflictions they shall undergo for the sake of God or his True Religion; but the Wicked on the other hand shall go on even in these Latter Times to do Wickedly: And the Reason hereof shall be this, viz. because None of the Wicked or Irreligious shall take any Pains to understand the Great Truths, which they are foretold of by these Prophecies, but shall rather ridicule such as do, and consequently shall go on in their Wicked Practices, as if No such things as are here foretold, should ever come to pass; but the Wise, i. e. such as truly fear God, shall understand the Great Truths foretold in these Prophecies, either by their own Study and Labour with God's Blessing thereon, or else by duly attending to the Instructions, or perusing the Books of Others that are of Capacity to search into these matters, and have done it with a due and Religious Application. 11 And as to that signification of the Latter Times, wherein it denotes peculiarly the Latter Time of the Grecian Kingdom, that is, in the Account of these Prophecies, the Times of Antiochus Epiphanes, (as appears from Ch. 8. 28.) forasmuch as This is That Latter Time, wherein thy People the Jews shall be chiefly concern'd, as to the undergoing of Afflictions and great Calamities for the sake of God and his True Religion; therefore, besides what thou hast been inform'd of with relation to this matter afore (viz. Chap. 8. 14.) I now inform thee further, that from the Time that the Daily Sacrifice shall be taken away (s) under the said Antiochus Epiphanes, and the Abomination

## ANNOTATIONS.

in drawing Inferences from Premises, is call'd by Logicians *Discursus*, because the Mind therein as it were *discurrit*, runs or passes, first from One Premise to Another, and then to the Conclusion. So that it appears plainly, that the Original word *may*, and is to be here understood, as I have render'd it.

(q) This is I think a Confirmation of my having Rightly paraphras'd the two first Verses of this Chapter.

(r) See the note (f) on Chap. 11. 35.

(s) There are mention'd or intimated by Daniel Two distinct Times, when the Daily Sacrifice should be taken away, and the Abomination of Desolation should be set up, viz. Chap. 9. 27. in the Vision of the LXX. Weeks, and that in the Last Half of the Last of the said Weeks, which therefore evidently refers to what was done by Titus: and again Chap. 11. 31. where it evidently refers to the Times of Antiochus Epiphanes. And that this Latter Exposition is most Reasonable,

## THE LXX. VERSION.

## THE ENGLISH VERS.

λυγμα ἐρημώσεως, ἡμέραι χίλια δια-  
κόσια στήνουνται. 12 Μαχάριος ὁ

ὑπομείνας καὶ φθάσας εἰς ἡμέρας  
χιλίας περιακοσίας περιακονταπέντε.

13 Καὶ σὺ δεῦρο, † ἐπὶ δὲ ἡμέραι καὶ  
ᾠραι εἰς ἀναπλήρωσιν σωτελείας.  
† καὶ ἀναπαύσῃ, καὶ ἀναστήσῃ εἰς τὸν  
κλήρον σου εἰς συνέλειαν ἡμερῶν.

tion \* of the Desolation shall  
be set up, *there shall be* a thou-  
sand, two hundred and ninety  
days.

12 Blessed is he that wait-  
eth, and cometh to the thou-  
sand, three hundred and five  
and thirty days.

13 \* Now go thou thy way,  
till the end *be*: for thou shalt  
rest, and stand in thy lot at the  
end of the days.

## A N N O T A T I O N S.

sonable, sufficiently appears I think from this single Consideration, viz. that it is Not to be doubted, but that the *Taking away of the Daily Sacrifice &c.* here mention'd, refers to *THAT Taking away of the Daily Sacrifice &c.* which was aforemention'd in this very same Prophecy, *RATHER* than to *ANOTHER Taking away of the Daily Sacrifice*, mention'd in Another or a Distinct Version, which Daniel had at least Three years before. To which may be added also this Observation, that the *Taking away of the Daily Sacrifice &c.* here mention'd, is mention'd as near as may be *in the same manner or words*, as it is afore express'd in the foregoing part of this Prophecy: whereas Ch. 9. 27. it is express'd after a quite different manner. I shall place All three Passages here before the Reader in One View.

Chap. 11. 31.

Chap. 12. 11.

Chap. 9. 27.

וְהִסְרֹה הַתָּמִיד וְנִתְּנוּ  
כֹּנֵה שְׁקִיצִים מְשֻׁמָּם | וּמַעַת הִוְסֵר הַתָּמִיד | וְלִתְּחַ שְׁקִיצֵי שָׁמַיִם | יִשְׁבִּית וּבָח וּמִנְחָה וְעַל

From the bare comparing of these three Places together, it evidently appears, that the Words in Chap. 12. 11. do refer to the Words in Chap. 11. 31. as being the *very same Words* only so far alter'd as Syntax requires; whereas the Words in Chap. 9. 27. are in the former Clause quite different from those in Ch. 12. 11. and therefore can't be Reasonably suppos'd to refer One to the Other, was it only on this Account. To which if we add the other Consideration, viz. that Chap. 11. 31. and 12. 11. are Both parts of the *Same Prophecy* or Vision, whereas Chap. 9. 27. is part of a *Vision*, which Daniel had at least *three years before*; this Consideration join'd with the former makes it *altogether unreasonable* to refer Chap. 12. 11. to Chap. 9. 27. rather than to Chap. 11. 31.

Since therefore it thus appears most Reasonable to refer *the Taking away of the Daily Sacrifice &c.* mention'd here, to *the Taking away of the Daily Sacrifice &c.* mention'd in the next foregoing Chapter, and in this same Prophecy, which was under *Antiochus Epiphanes*; hence it seems to me with several Others most Reasonable, to understand likewise the two Numbers 1290 and 1335, (mention'd in this same and the next verse of this Chap. 12.) in relation to what happen'd to the *Jews* in those Times. Namely whereas in the Vision related Ch. 8. it was said v. 13, 14. that *the Vision concerning the Daily Sacrifice &c.* should be

unto



## PARAPHRASE.

nation of the said Desolator, viz. the Idol of Jupiter Olympius (as Chap. 11. 31.) shall be set up in the Temple, there shall be at most only a Thousand two hundred and ninety Days to the Time when thy People shall be freed again, not only from the said Idolatrous Worship of the Heathens, but also from the other most grievous Calamities which they had suffer'd. 12 And Blessed or much more Happy is He that waiteth and cometh to the thousand three hundred and five and thirty Days, after the Time that the Daily Sacrifice shall be taken away &c. for then not only the Temple shall be cleansed, but also (as 1 Maccab. 4. 60.) Mount Sion shall be built up by the Jews with high Walls, and strong Towers round about, lest the Gentiles should come and tread it down, as they had done Afore. — By which means the Jews shall be freed, not only from Actually suffering the like fore Calamities they had afore, but what is much more, They shall be freed (at least in great measure) from the very Fear of suffering again such like Calamities: and so shall arrive to a much happier Estate than they shall have enjoy'd for some time afore. 13 Now, having had so much more Satisfaction given thee as to thy Enquiries, go thou thy Way, till that Time, which is most emphatically call'd the End be, viz. till the End of the Time, and Times, and an Half (mention'd v. 7.) be come: for thou shalt now shortly be call'd to thy Rest in the Grave, and during the Repose of thy Body therein, thy Soul shall also enjoy a State of Rest or Happiness proper for it: and, when that Time is come that (according to v. 2.) many of them that sleep in the dust, shall Awake, then shall Thy Body likewise be raised again out of the Grave, and it being united to Thy Soul, thou shalt stand in thy Lot at the aforesaid End of the Days, i. e. Thou shalt have conferr'd upon thee a suitable Portion of Happiness, Glory and Dominion, in the Kingdom of the Saints here on Earth, and shalt afterward be translated to Everlasting Glory in Heaven.

## ANNOTATIONS.

unto 2300 days, which is somewhat above Six years and a Quarter; lest this number of Days should be so misunderstood, as that it should be thought, that thereby was foretold that the Time, during which the Daily Sacrifice should be so taken away &c. should be Above six years: to prevent I say any such Mistake, the Angel here more plainly informs Daniel, that From the Taking away of the Daily Sacrifice &c. should be only 1290 days, or about Three years and an Half at most, to the Time that the Jews should be deliver'd from the said Calamities; and that in 1335 days or 45 days more than afore, the Jews should be restor'd to so good a Posture of Affairs, as to be able to Defend their Temple from their Enemies, and so to be Freed from any great Fear of undergoing the like Calamities. And surely this was very Material for the Jews to be acquainted with Beforehand, as being matter of very great Comfort to them, that the Taking away of the Daily Sacrifice &c. should be thus for a Less Time by Half (wanting a very small matter) than they might have apprehended from the Other Prophecy Chap. 8. 13, 14. that it should have continued.

Whereas

## ANNOTATIONS.

Whereas it is objected, that the *Events* under *Antiochus Epiphanes* &c. do not any ways answer to the *Time* here assign'd, it may I think be made appear to the Contrary, the same Allowances being made in this Case, as are made by the Objectors themselves in the like Cases.

Besides it is evident that the Great Design of the Vision or Prophecy contain'd in these three last Chapters, was to make known more especially and particularly *what should befall the Jews*. On which account there is only a short account given of the *Kings of Persia*, and *Alexander the Great* in v. 2, 3. of Chap. 11. Whereas from v. 5. to v. 35. of the same Chapter, there is so *particular* an Account given of the *Kings of Syria* and *Egypt*, as that it looks like an *History* rather than a *Prophecy*. And among the *Kings of Syria*, the Account given of *Antiochus Epiphanes* is the longest, and most particular, taking up All from v. 21. to v. 35. Then v. 36. &c. there is but a *very short* Account given of the *Roman Kingdom*, viz. from v. 36. to v. 40. Where the Dominion of the *Turk* is foretold, and particularly enlarg'd upon as to what should *befall the Jews* under the same, viz. 41, and 44, 45, and ch. 12. 1. Upon this Consideration it seems also more Reasonable to understand these Numbers of 1290 and 1335 days in reference to what should befall the *Jews*, than what should befall the *Christian Gentile Church*. And the like Argument is used by the Objectors to confirm their Opinions in like Cases.

Lastly, it is evident, that Those that are of a different Opinion, were and are principally induced to seek out for, and clothe with such a different Opinion from That wherein I with several Others understand the said Numbers, because otherwise They must have parted with that *Principal Hypothesis*, whereby they guide themselves in expounding these Prophecies of Daniel, and those also of St John. Of which I shall have Occasion to speak more, when I come to my Paraphrase of the Revelation of St John; or else in some distinct Discourses by themselves.

S. D. G.

SYNOPSIS.

# S Y N O P S I S.

The Book of  
*Daniel* may be  
distinguished  
into four gene-  
ral Parts, viz.

The first general Part  
contains such Particu-  
lars, as fell out in the  
Reign of *Nebuchadnezzar*,  
viz.

1. The Taking of *Jerusalem*, and Carrying away of *Daniel*, &c. *Captive* to *Babylon*; together with an Account of the Education of *Daniel* &c. for the three first years at *Babylon*, and His being afterwards taken to Court. Chap. I.
2. The Recovery of *Nebuchadnezzar's* Dream of the Image which He had forgot, and the Interpretation thereof by *Daniel*, and his Advancement thereupon. Chap. II.
3. The Miraculous Preservation of *Daniel's* three Companions from being hurt in the fiery Furnace. Chap. 3.
4. The Interpretation of *Nebuchadnezzar's* Dream of the Tree, and the History of the Event agreeably thereto. Chap. IV.

The second general Part  
contains such Particu-  
lars, as fell out in the  
Reign of *Belshazzar*,  
viz.

1. The Interpretation of the Hand-writing upon the Wall of the Room, where *Belshazzar* was Profaning the Sacred Vessels of the Temple, and an Account of the Event agreeably thereto. Chap. V.
2. A Relation of *Daniel's* Vision of the four Beasts, and of the Kingdom of the Saints &c. Chap. VII.
3. A Relation of *Daniel's* Vision of the Ram and He-goat &c. Chap. VIII.

The third general Part  
contains such Particu-  
lars, as fell out in the  
Reign of *Darius the Mede*, viz.

1. An Account of *Daniel's* miraculous Preservation in the Den of Lions. Chap. VI.
2. A Relation of the celebrated Vision or Prophecy of the Seventy Weeks, vouchsafed to *Daniel* upon his Fasting and Praying. Chap. IX.

The fourth general Part contains a Relation of *Daniel's* Last Vision, vouchsafed unto him in the Reign of *Cyrus*, and wherein He was further informed concerning several Particulars relating to the Persian, Grecian, and Roman Kingdoms, as also to the Kingdom of Christ or his Saints. Chap. X, XI, XII.

## F I N I S.



The taking of "Lafayette" and "Carrington" away from Daniel's care to Babylon, together with an account of the education of Daniel for the three last years of his life, and his being afterwards taken to Babylon.

The American Professor of Taniels  
these Companies from being in the  
the Future: Chap. 2.

The Department of Agriculture, U. S. Forest Service, has been authorized to acquire the land for the purpose of establishing a national monument.

The description of the Apartment upon the Wall of the Room, where Delmar was being the Court, after of the Temple, and an Account of the

James Kingdome as also the King-  
doms of the East Indies relating to  
the Reign of Qian, and wherein  
is a Relation of Daniel's Last Vi-

Book X XII

the 1st General Post  
Office, London, E.C. 4.  
and as well as in the  
Royal Academy of  
Art, London, W. 1.

The fourth general Pan American conference was held in Havana, Cuba, in 1928. It was the first time that all the American republics were represented. The conference was held in the city of Havana, Cuba, and was the first time that all the American republics were represented. The conference was held in the city of Havana, Cuba, and was the first time that all the American republics were represented.

the Book of  
Symonds may be  
substantially  
the same as  
the Book of

# C O N C E R N I N G T H E M E T H O D

Observ'd in the following Collection of  
the *Various Readings* of the Septuagint  
Version.

**W**HEN I first began to draw up the following *Collection of Various Readings*, I purpos'd to set down *All* that were taken notice of in the Polyglot Bible. And accordingly for the Three first Chapters I set down the *most minute* or *smallest Variations*; Such as are

1. The Bare *Transposition* of Words, or *Difference* in *placing* the same Words. Thus it is observ'd in the following Collection, that Chap. 1. 6. it is read in the *Alexandrian* Copy Μισαὴλ καὶ Αζαείας (agreeably to the Original,) whereas in the *Roman* Copy the Proper names are transpos'd, and plac'd thus Αζαείας καὶ Μισαὴλ. See also the like Difference Chap. 2. 10, and 35, and 48.

2. The Bare *Leaving out* or *Putting in* the prepositive *Article* ὁ, ἡ, τὸ, &c. Thus it is observ'd that Chap. 1. 1. in the *Alex.* it is read βασιλῆς, but in the *Roman* Copy ὁ βασιλῆς. See also Chap. 2. 38.

3. The Bare Difference in *Spelling* Words. Thus Chap. 1. 19. it is observ'd, that in *Alex.* it is writ ἐκ εὐρέδου, but in *Rom.* ἐκ εὐρέδου.

4. The Bare Difference between ἐμοῦ and μου, and the like. As may be seen Chap. 2. 9.

5. The Bare Difference as to the *Augment* of Verbs, as between ἡλόγησεν and εὐλόγησεν Chap. 2. 19. &c.

6. The Bare Difference as to *Tense*, even where it occasions no Difference in Sense, as between ἔδωκε and δίδωκε Chap. 2. 23. &c.

Having thus gather'd the *most minute* Variations as far as to the End of the Third Chapter, I there began to alter my former Purpose of taking Notice of *All* the Various Readings; forasmuch as I perceiv'd, it would only tend to *swell* the Collection to a Larger Bulk, without being of *Any* real Benefit or material Use, at least in respect of the five last Sorts of Various Readings aforementioned.

For the *Use* of Various Readings in a Version or Translation (as this is) is to find out the *true Primary Rendring* of the Original by the Translator or Translators, which can't be done certainly by Any of the five last Sorts of Various Readings above specify'd. For in the four last Cases *Both* Readings are *equally agreeable* to the Original; as ἐμοῦ and μου, ὑλλόγησεν and εὐλόγησεν, ἰδωκας and ἰδωκας, ἐκ εὐρέθους and ἐκ εὐρέθους. And then as to the second Case, it will appear upon comparing the Original with the two Copies of the Version, that the Greek Translators add or leave out the Article *promiscuously*, that is, put it into the Greek Version, when there is no Article in the Original; and leave it out of the said Version, when it is express'd in the Original: so that no certain Inference can be drawn in this respect, viz. whether the *Article* was *put in* or *left out* at first by the *Translators*. And the same holds good as to the Difference in respect of *Augment*; such words as ὑλλόγησεν and εὐλόγησεν being *promiscuously* used, or which is the same, the *Augment* being *promiscuously observ'd* or *neglected* by Greek Authors. And tho' it is now look'd on as a stated Rule, that χ not x should be writ before a word beginning with an *Asperation* of Spirit; yet it is not certain perhaps how long this Rule has obtain'd: or rather it is certain that the *Hellenists* were not skill'd in all the *Niceties* of the Greek Tongue. And therefore ἐκ εὐρέθους may possibly be, not a *Mistake* of the *Transcriber*, but the *true primary Writing* of the *Translators* themselves. Hence it is that we read in this Version, πρῶτον, or πρῶτον, for πρῶτον, &c.

On this Account I judg'd it best, as I went on, to *correct* such Readings as were *apparently* occasion'd either by the *Mistake of Transcribers*, or by the *Unskilfulness of the Hellenists in the Greek Tongue*, without taking any Notice of them in the Collection of Various Readings. And in respect of the first Instance above specified, viz. the *different Placing* of the same Words, I have always follow'd That Reading wherein the Words are *placed as in the Original*; because I think it is certain that the Old Translators of Scripture were wont to be so carefull to keep close to the Original, as generally to *place* the words *Verbatim* as they were in the Original, as well as to *render* them so; This I think will be found their *general Method*, which they keep to, unless in some more difficult Places or Expressions, where they were forc'd to render a single word in the Original by several in their Versions, or as it were to *paraphrase*



phrase it. As for the other sorts of Variations, I have follow'd that which happen'd to come first in my way (as has been observ'd) altogether indifferent Which was follow'd.

As I have for the aforementioned Reasons taken no Notice, after the third Chapter, of such Various Readings as are above specify'd; so I have not (as I know of) omitted any other sort of Various Reading, or which may be of real Use; but have set down (Throughout) *All* the Various Readings, which any way *affect the Sense*, and where *One* is *different from* the Original, and the *Other agrees with* the Original. Because from hence (by the help of the Other Ancient Versions) may be certainly inferr'd, which was the *True primary Rendring*, viz. That which is agreeable to the Original, and which therefore I have all along follow'd.

In some Instances, neither the *Alexandrian* nor the *Roman* Copy *wholly* agrees with the Original; but *partly* One, and *partly* the Other. And such Instances are taken notice of, as oft as they occur, in the Collection, as being of good Use; forasmuch as from Both Copies may be made up the *Whole* Place, according to the *True primary Rendring* of it by the Translators. Thus Chap. 5. 17. the Original stands thus עֲנֵה רַגְלִי וְאֶמֶר: where the *Alex.* Copy has, Ἀπερίστη Δαυὶδ, leaving out the Rendring of the *last* Word in the Original; and on the other hand the *Rom.* Copy leaves out the Rendring of the *first* Word in the Original, and has it thus, Καὶ εἶπε Δαυὶδ. Both which Differences from the Original are evidently occasion'd by the fault of Transcribers, forasmuch as One Copy *has retain'd* what the Other *has left out* of the Original. Whence it is not to be doubted, but the *True primary Rendring* was this, Ἀπερίστη Δαυὶδ καὶ εἶπε, *wholly* agreeable to the Original, and made up out of the two Various Readings put together.

Where the *Alex.* and *Rom.* Copies do not only vary one from the other, but also Both from the Original, viz. by having somewhat added in the Version to which there is nothing which answers in the Original; such Instances are not taken notice of in the following Collection, except accidentally, or because other Varieties could not be taken notice of, without transcribing them too. For the *Design* of this Collection is, to recover, as much as may be, the *True primary Rendring of the Original* in this Version: but where there is nothing in the Original, which answers to what is in the Version, there is *no Rendring of the Original*, but an *Addition to the Original*; and consequently the said Variety between the two Copies can't be call'd a *Various Rendring*, tho' it may be call'd a *Various Reading*; which being not to be determin'd by *comparing* the Original, hence did not belong to this Collection.

It remains only to observe here, that for the more easily discerning, *which Reading* is the *True*, or agreeable to the Original, and *which* is not; I have all along inclos'd the *Faulty Reading* within this mark [ ]. Thus Chap. 1. 2. [οἶκον] denotes that it is a *Faulty Reading* in the *Roman Copy*, and that οἶκον, which answers to it in the *Alex. Copy*, is the *True Reading* or Rendring of the Original. Where the said Mark has no *Words* included within it, but only *Points*, it shews that the said Copy is *faulty* in wanting the Word which should come in there. Thus again Chap. 1. 2. οἶκον [ . . . ] τῷ Θεῷ shews that *ἡνωσεν* is wanting between οἶκον and τῷ Θεῷ in the *Alex. Copy*, whereas it is in the *Rom. Copy* read οἶκον *ἡνωσεν* τῷ Θεῷ rightly, or agreeably to the Original.

What else may relate to this Subject, will be found taken notice of, either in the *general Preface*, or in the *Annotations* belonging to the following Collection. I shall therefore conclude here with observing, that by the *Method* I have follow'd in publishing the *Greek Version*, I have render'd it *More agreeable to the Original*, than *Any Copy* of the said Version yet printed.

The

The *Various Readings* of the SEPTUAGINT  
VERSION in the *Alexandrian* and *Roman*  
Copies, collected and compar'd with  
the *Original Text* of DANIEL, with An-  
notations.

|          | <i>Original.</i>                             | (†) <i>Alexandrian.</i>                                  | <i>Roman.</i>                                              |
|----------|----------------------------------------------|----------------------------------------------------------|------------------------------------------------------------|
| Chap. I. |                                              |                                                          |                                                            |
| V. 1.    | מֶלֶךְ - בָּבֶל                              | Βασιλεὺς Βαβυλῶνος                                       | Ο βασιλεὺς Βαβυλῶνος                                       |
| v. 2.    | וַיְבִיֵאם אֶרֶץ - שְׁנַעַר<br>בֵּית אֱלֹהֵי | Καὶ ἤνεγκεν αὐτὰ εἰς<br>τὴν Σεναὰρ οἶκον τῷ<br>Θεῷ αὐτοῦ | Καὶ ἤνεγκεν αὐτὰ εἰς<br>τὴν Σεναὰρ [οἶκον]<br>τῷ Θεῷ αὐτοῦ |
| ibid.    | בֵּית אוֹצַר אֱלֹהֵי                         | Οἶκον [b..] τῷ Θεῷ<br>αὐτοῦ                              | Οἶκον θησαυρῶν τῷ Θεῷ<br>αὐτοῦ                             |
| v. 3.    | וּמִן - הַפְּרוֹחִים                         | Καὶ ἀπὸ τῶν πορθημένων                                   | Καὶ ἀπὸ τῶν φορβομένων                                     |
| v. 4.    | לְהִבְיֵא - יְלִידִים -<br>וְטוֹבֵי מְדָאָה  | Εἰσαγαγεῖν - νεανίσκους<br>καὶ [καλοὶ] τῇ ὥφει           | Εἰσαγαγεῖν - νεανίσκους<br>καὶ καλὸς τῇ ὥφει               |

(†) It is observable in the first place, that in the *Alexandrian* MSS. to the Beginning and Ending of the *First* Chapter is affix'd *Θεοῖς β'*, and so to the several following Chapters is affix'd *Θεοῖς γ'*, *Θεοῖς δ'*, &c. according to their respective Order. The Reason why *Θεοῖς β'*, and not *Θεοῖς α'*, is affix'd to the *first* Chapter, and so of the Rest, seems to be this, viz. because in all the Ancient Greek Copies the Book of Daniel begins with the *History of Susanna*, which was therefore in all probability entitled *Θεοῖς α'*. This sort of Title was affix'd to the *Alexandrian* Copies in the days of the *Arabick* Interpreter, forasmuch as it appears from his Version, that the Copy he made use of, had the said Titles affix'd to the said Chapters.

(a) It appears from the *Vulgar Latin* Version, which has *domum*, either that the Greek Copy from which the *Old Latin* (otherwise call'd the *Italic*) Version was made, had it rightly *οἶκος*, or else that the said *Old Latin* Version has been here corrected. So v. 6. the *Vulg. Latin* has *Misael* and *Azarias*, as the *Original* and *Alexandrian* Copy.

(b) It appears from the *Arabick* Version, that the *Alex.* Copy made use of by the *Arabick* Translator had *θησαυροῦ*; as also that it had v. 4. *καλὸς*, and *ἐν τῇ οἰκῇ*, and v. 6. *ἐν αὐτοῖς*.

(c) This.



|        |                                                         |                                                             |                                                         |
|--------|---------------------------------------------------------|-------------------------------------------------------------|---------------------------------------------------------|
| ibid.  | לְעֹמֶר בְּהִכָּר הַמֶּלֶךְ                             | Εσάναι [...] ἐνώπιον<br>τῷ βασιλέως                         | Εσάναι ἐν τῷ οἴκῳ ἐνώ-<br>πιον ᾧ βασιλέως               |
| v. 6.  | וַיְהִי כֵּהֶם                                          | Καὶ ἐγένετο [...] αὐ-<br>τοῖς                               | Καὶ ἐγένετο ἐν αὐτοῖς                                   |
| ibid.  | מִשָּׂאֵל וְעֹרִירָה                                    | Μισαήλ ὃ Αῤαείας                                            | [Αῤαρίας <sup>a</sup> ὃ Μισαήλ]                         |
| v. 7.  | בְּלִטְשָׁאֶצֶר                                         | Βαρτάσαρ <sup>c</sup>                                       | Βαλπάσαρ                                                |
| ibid.  | מִשָּׂח                                                 | Μισάχ <sup>c</sup>                                          | Μισάχ                                                   |
| v. 8.  | עַל-לִבּוֹ                                              | Επὶ <sup>d</sup> τῇ καρδίᾳ αὐτῆς                            | Εἰς τὴν καρδίαν αὐτῆς                                   |
| v. 9.  | וּלְרַחֲמִים                                            | Καὶ εἰς οἰκτιρμὸν                                           | Καὶ [...] οἰκτιρμὸν                                     |
| v. 10. | אֲשֶׁר בְּנִילֶכֶם                                      | Τὰ <sup>e</sup> σὺν ἡλικίᾳ ὑμῶν                             | Τὰ συνήλικα ὑμῶν                                        |
| v. 11. | אֶל-הַמֶּלֶצֶר                                          | Πρὸς <sup>f</sup> Ἀμερσάρ                                   | Πρὸς Ἀμελσάδ <sup>g</sup>                               |
| ibid.  | חֲנַנְיָה מִשָּׂאֵל                                     | [Καὶ] Ἀνανίαν [καὶ]<br>Μισαήλ                               | Ανανίαν, Μισαήλ,                                        |
| v. 12. | מִן-הַדְּרָעִים וְלֹאכְלָהּ<br>וּמִמֵּם וְנִשְׁתַּהֲרָה | Απὸ τῶν σπερμάτων<br>καὶ φα-<br>γώμεθα, καὶ ὕδωρ<br>πίωμεθα | Απὸ τῶν σπερμάτων, καὶ<br>φαγώμεθα, καὶ ὕδωρ<br>πίωμεθα |
| v. 13. | • • • • •                                               | Εαθόντων <sup>h</sup>                                       | Εαθόντων                                                |
| ibid.  | עִס-עֲבָדֶיךָ                                           | Μετὰ τῶν [παῖδα-<br>ρίων] σὺ                                | Μετὰ τῶν παίδων σὺ                                      |

(c) This Difference of *Spelling* these two Proper names runs thro' the whole Book.

(d) *Επὶ* answers to the primary and more usual Signification of *על*; and therefore it is probable that it was the primary and true Rendering of it, which was afterwards alter'd into *εἰς* as in the *Roman* Copy.

(e) This Reading comes nearer to the Literal Signification of the Original Word, than the other in the *Roman* Copy, which seems therefore to have been made from the former.

(f) The like Difference in *spelling* this Proper name is all along retain'd; and it is observable that in the Greek Version the first syllable of the Original word *ח* is render'd as *Part* of the Name, whereas we render it as an Article. It is also observable, that altho' the Name in the *Roman* Copy is now writ at the end with *δ*, yet the Copy used by the Author of the *Vulg. Latin* Version had it with a *ε* as in the *Alex.* Copy, or else the *Old Latin* Version has been here corrected.

(g) *Τῶς γῆς* was in all likelihood only a Marginal note at first, and so crept into the Text. It had so crept in in the time of the *Arabick* Translator, for he has it also.

(h) The same Difference is retain'd elsewhere.

(i) This

|              |                                                                                                         |                                                                                                              |                                                                                                                         |
|--------------|---------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|
| v. 15.       | וּבְרִיאֵי בָשָׂר                                                                                       | Καὶ ἰσχυροὶ ταῖς σαρ-<br>ξίν                                                                                 | Καὶ [ἰσχυραὶ] ταῖς<br>σαρξίν                                                                                            |
| v. 17.       | וְנָתַן לָהֶם וְרַעְנִים :<br>וְהַיְלִידִים הָאֵלֶּה<br>אֲרֵב בְּעֵתָם נָתַן לָהֶם<br>הָאֱלֹהִים מִדָּע | Καὶ ἔδωκε αὐτοῖς ἀπερ-<br>μαζα [τοῖς τέσσαρσιν<br>κ παμδαρίοις· καὶ] ἔδω-<br>κεν αὐτοῖς ὁ Θεὸς σύν-<br>εστιν | Καὶ ἔδωκε αὐτοῖς ἀπερ-<br>μαζα. καὶ τὰ παμδα-<br>ρια τῶντα, οἱ τέσσα-<br>ρες αὐτοὶ, ἔδωκεν αὐ-<br>τοῖς ὁ Θεὸς συνύεστιν |
| v. 19.       | .                                                                                                       | [Οὐκ] εὐρέθησαν                                                                                              | Οὐχ εὐρέθησαν                                                                                                           |
| v. 20.       | בְּכָל-מַלְכוּתוֹ                                                                                       | Εν [..] τῇ βασιλείᾳ<br>αὐτοῦ                                                                                 | Εν πάσῃ τῇ βασιλείᾳ<br>αὐτοῦ                                                                                            |
| Ch.<br>2. 1. | לְמַלְכוּת נִכְרְנָצָר                                                                                  | Τῆς βασιλείας Ναβυ-<br>χοδονόσορ                                                                             | Τῆς βασιλείας [...]                                                                                                     |
| v. 2.        | .                                                                                                       | Ἠλθον                                                                                                        | [Ἠλθον]                                                                                                                 |
| v. 3.        | .                                                                                                       | Ενυπνιάσθην                                                                                                  | [Ἠνυπνιάσθην]                                                                                                           |
| v. 4.        | וַיִּדְבְּרוּ                                                                                           | Καὶ [εἶπον] <sup>1</sup>                                                                                     | Καὶ ἐλάλησαν                                                                                                            |
| v. 5.        | עָנָה מֶלֶךְ וְאָמַר :<br>לְכַשְׂדִּינִי                                                                | Ἀπεκρίθη ὁ βασιλεὺς<br>καὶ <sup>m</sup> εἶπεν τοῖς Χαλ-<br>δαίοις                                            | Ἀπεκρίθη ὁ βασιλεὺς<br>[..] τοῖς Χαλδαίοις                                                                              |
| ibid.        | הֵן לִי                                                                                                 | Εὰν [οὕτω] μὴ                                                                                                | Εὰν μὴ                                                                                                                  |
| ibid.        | וּפְשָׁרָהּ                                                                                             | Καὶ <sup>t</sup> σύλκρισιν <sup>m</sup> αὐτῶν                                                                | Καὶ <sup>t</sup> σύλκρισιν [...]                                                                                        |
| v. 6.        | וּנְכוּכָהּ                                                                                             | Καὶ δωρεάν                                                                                                   | Καὶ [δωρεὰς]                                                                                                            |

(i) This is answerable to the Original, and *ισχυροὶ* was chang'd into *ισχυραὶ* in the Roman Copy by some one that thought it did refer to *ιδεῖν* in the foregoing Clause.

(k) The Roman Copy preserves here the true primary Rendering, which being thought by some *not to be good or true Greek*, was therefore chang'd as in the Alex. Copy. The Arabick Translator renders the place, as if his Copy had both the present Reading of our Alex. Copy, and also the other Reading of the Roman Copy.

(l) Altho' εἶπον and ἐλάλησαν are of so like a Signification as that they may be used one for the other; yet since the Original אָמַר is generally render'd by the Greek ἔπος, and the Original רָכַר by the Gr. λαλῶ, hence it is hardly to be doubted but ἐλάλησαν was the primary Rendering, for which some Transcriber (trusting to his memory, not his Copy) wrote εἶπον. And from the like Cause arose many other smaller Varieties, such as v. 5. *εἰ μὴ* for *εἰ μὴ*, *δωρεὰς* for *δωρεάν* &c.

(m) The Vulg. Latin Version has it, as it is in the Alex. Copy, and so v. 7. &c.

|        |                                           |                                                         |                                                    |
|--------|-------------------------------------------|---------------------------------------------------------|----------------------------------------------------|
| v. 7.  | ענו תנניח ואחרין                          | Απεκρίθη [οἱ Χαλ-<br>δαῖοι] καὶ εἶπαν ὅτι<br>δεύτερον   | Απεκρίθησαν δεύτερον,<br>καὶ εἶπαν                 |
| v. 8.  | ענה                                       | Απεκρίθη                                                | [Καὶ] ἀπεκρίθη                                     |
| ibid.  | חזיתיו                                    | [ὁ Οἶδατε]                                              | Ἰδετε                                              |
| v. 9.  | . . . . .                                 | Ενώπιον ἐμοῦ                                            | Ενώπιόν μου                                        |
| ibid.  | רַי פְּשָׁרָהּ                            | Οτι τὴν σύγκρισιν αὐ-<br>τοῦ                            | Οτι [καὶ] ἡ σύγκρισιν<br>αὐτοῦ                     |
| v. 10. | ענו כְּשָׂרִי                             | Απεκρίθησαν [πάλιν]<br>οἱ Χαλδαῖοι                      | Απεκρίθησαν οἱ Χαλ-<br>δαῖοι                       |
| ibid.  | מֶלֶח מְלָכָא יִכְרֵל<br>לְהַחְיֵה        | [Δυνήσεται] ὁ ῥῆμα ὅ<br>βασιλέως γνωρίσται              | Τὸ ῥῆμα τοῦ βασιλέως<br>διωήσεται γνωρίσται        |
| ibid.  | . . . . .                                 | Ῥῆμα ὅτι                                                | Ῥῆμα [τοῦτο]                                       |
| ibid.  | יְכַשְׁרֵי                                | [.P.] Χαλδαῖον                                          | Καὶ Χαλδαῖον                                       |
| v. 11. | לֵהֵן אֱלֹהִין                            | Αλλ' ἢ Θεοὶ                                             | Αλλ' [οἱ] Θεοὶ                                     |
| v. 14. |                                           | [Αναλεῖν]                                               | Αναρεῖν                                            |
| v. 15. | ענה ואמר לאריות<br>שלישא רי-מלכא          | Καὶ ἔπειθ' ἤνετο αὐτῶν,<br>λέγων, Ἀρχὸν ὅ βα-<br>σιλέως | [. . . . .]<br>Αρχὸν ὅ βασιλέως                    |
| ibid.  | על-מֶרְחָק<br>מִהַחֲצָפָה                 | Περὶ τίνος ἔζηλθεν ἡ<br>γνώμη ἡ ἀναιδὴς<br>[αὐτῇ]       | Περὶ τίνος ἔζηλθεν ἡ<br>γνώμη ἡ ἀναιδὴς            |
| ibid.  | מֶלֶחָא הוֹרַע אֲרִיֹן<br>לְרִנְיָא       | Εγνώρισε - τὸ ῥῆμα -<br>Αριώχ ὅ [βασιλῆς]               | Εγνώρισε - ὁ Αριώχ τὸ<br>ῥῆμα τοῦ Δανιὴλ           |
| v. 16. | וְרִנְיָאֵל עַל וּבְעָרָהּ<br>מִן-מְלָכָא | Καὶ ἔειπεν Δανιὴλ,<br>καὶ ἠξίωσεν ἀπὸ τοῦ<br>βασιλέως   | Καὶ [..] Δανιὴλ [..]<br>ἠξίωσεν [τὸν βασι-<br>λέα] |

(\*) This was without doubt first a Marginal note in some *Alex.* Copy, and so crept into the Text, and caus'd the Difference of Reading here between the *Alex.* and *Rom.* Copies: for it is evident from the *Arabick* Interpreter, that some *Alex.* Copies read this place just as the *Roman* do's still.

(o) The *Vulg. Latin* has *scientes* likewise.

(p) The *Alex.* Copy us'd by the *Arabick* Interpreter had here *ἢ*, or *ἢ*.

(q) So it is read likewise in the *Vulg. Latin*.

(r) Καὶ



|        |                          |                              |
|--------|--------------------------|------------------------------|
| v. 18. | Οπως μη                  | Οπως αν μη                   |
| v. 19. | אֲרִין לְרִנְיָאֵר       | Τῷ [δὲ] Δαυὶδ                |
| ibid.  | Ηυλόγησεν                | Εὐλόγησε                     |
| v. 20. | חֲכֻמָּתָא וְנִכְוֹרְתָא | Η σοφία καὶ ἡ σωύσεις        |
|        | καὶ ἡ ἰσχὺς <sup>r</sup> | [....]                       |
| v. 23. | Εδωχάς μοι               | Δέδωχάς μοι                  |
| ibid.  | וְכַעַן הוֹדַעְתָּנִי    | Καὶ [νῦν] ἐγνώρισάς μοι      |
|        | Καὶ [..] ἐγνώρισάς μοι   |                              |
| v. 26. | חֲלֻמָּא דִּי-הוּיָת     | Τὸ ἐνύπνιον [..]             |
|        | Τὸ ἐνύπνιον ὃ ἴδον       |                              |
| v. 28. | בְּרַם אֵיתִי אֱלֹהִי    | Αλλ' ἐστὶν ὁ Θεὸς            |
|        | Αλλ' [ἢ] ὅτι Θεὸς        |                              |
| v. 29. | אַנְתָּה מַלְכָּא        | Σὺ, βασιλεὺς, [ἢ] ἐγώ-       |
|        | peis]                    | [...] Βασιλεὺς               |
| v. 30. | וְאֲנִי                  | Καὶ ἐμοὶ                     |
|        | Καὶ ἐμοὶ [δὲ]            |                              |
| ibid.  | רְזָא רְנָה              | Τὸ μυστήριον [..w.]          |
|        | Τὸ μυστήριον τῷτο        |                              |
| v. 31. | חִיּוּרָה                | Καὶ ἡ [ὄψις] <sup>x</sup>    |
|        | Καὶ ἡ ὁπρόσσωτος         |                              |
| v. 32. | הוּא צִלְמָא             | Η εἰκών                      |
|        | [...] Εἰκὼν              |                              |
| ibid.  | רַהֲב טַב                | Χρυσὺς [χαλαρῶ] <sup>z</sup> |
|        | Χρυσὺς χρυσῶς            |                              |
| v. 33. | וּמְנַהִינ               | Μέρος δὲ                     |
|        | [Καὶ] μέρος δὲ           |                              |
| v. 34. | עַד דִּי הַתְּנִיחָהּ    | Εως ὅτι ἐτμήθη               |
|        | Εως [..] ἀπεσχίσθη       |                              |
| v. 35. | פְּרוּלָא חֲסֵפָא        | Ὁ σίδηρος, τὸ ὄσρακον        |
|        | [Τὸ ὄσρακον, ὁ σίδηρος]  |                              |

(r) Καὶ ἡ ἰσχὺς exactly answers to וְנִכְוֹרְתָא, and therefore ought not to have been omitted in the *Roman* Copy. The *Vulg. Latin* has *Et fortitudo* rightly. As for חֲכֻמָּתָא it is properly ἡ σοφία, and may also denote ἡ σωύσεις, whence either it was at first render'd by Both, or else ἡ σωύσεις was first added as a Marginal note, and thence crept into the Text. The *Arabick* Version has it, the *Vulg. Latin* has it not.

(s) It is read also in *Vulg. Latin* Version.

(t) Ο ἴδον was read in the *Alex.* Copy used by the *Arabick* Translator.

(u) Εγνώρις has been added here from v. 31. It was not read in the Copy used by the *Arab.* Translator.

(w) Τῷτο was read in the Copy used by the *Arab.* Translator.

(x) I suppose the whole Various Reading should be in the Polyglot αἱ ὄψεις, and so it was read by the *Arab.* Translator.

(y) So also the *Vulg. Latin*.

(z) Χρυσὺς do's more properly answer to טַב, than χαλαρῶς do's: and therefore it is probable that χαλαρῶς was only at first a Marginal note or explication of χρυσῶς, and this Probability is still the greater, because the *Arabick* Translator has in his Version render'd both χαλαρῶς and χρυσῶς.

(a) So also the *Vulg. Latin*.

|       |                             |                                                                                  |                                                     |
|-------|-----------------------------|----------------------------------------------------------------------------------|-----------------------------------------------------|
| ibid. | וְהוּא בָּעֵד               | Καὶ ἰγίοντο ὥσει κο-<br>πορτός                                                   | Καὶ [ἰγίοντο] ὥσει κο-<br>πορτός                    |
| v.38. | וְעוֹשֵׁי שְׂמִי            | Καὶ πείσαν [εἶ] ἔραν                                                             | Καὶ πείσαν ἔρανοδ                                   |
| v.39. | וְעוֹשֵׁי מִנְּךָ           | Ἡτήσαν σε, [ἢ τις ἂν ᾖ]<br>ὁ ἀρχυρος                                             | Ἡτήσαν σε                                           |
| ibid. |                             | Ἡ ᾖ                                                                              | Ἡ τις ᾖ                                             |
| v.40. | וּמֶלֶךְ רַב־עֵצִים         | Καὶ βασιλεία τετάρ-<br>τη ἔσται                                                  | Καὶ βασιλεία τετάρ-<br>τη, [ἢ τις] ἔσται            |
| ibid. | וְחֵדָּע                    | Καὶ [δαμάσει]                                                                    | Καὶ δαμάσει                                         |
| v.41. | וְיִפְחֹךְ הַקֶּחֶץ         | Ὁσράκων ἡ κεραμὴς                                                                | Ὁσράκων [...]                                       |
| v.42. | וּמִנְּךָ                   | Καὶ [ἐκ] αὐτῆς                                                                   | Καὶ ἀπ' αὐτῆς                                       |
| v.43. | רַב־קִין                    | [ἢ Πεσοκollάμνος]                                                                | Πεσοκollάμνοι                                       |
| ibid. | וְעוֹשֵׁי שְׂמִי            | [Τῷ ὁσράκῳ]                                                                      | Μετὰ τῷ ὁσράκῳ                                      |
| v.44. | לְעֵלְמִין                  | Εἰς [ἢ αἰῶνα]                                                                    | Εἰς τὴν αἰῶνα                                       |
| ibid. | וְהָרָק וְהָרָק             | Λεπιδωδ [ἢ] ἔλκε-<br>μός                                                         | Λεπιδωδ ἔλκε-<br>μός                                |
| v.46. | וּמִנְּךָ                   | Καὶ [ἢ μανὰ]                                                                     | Καὶ μανὰ                                            |
| v.47. | וּמִנְּךָ מֶלֶךְ וְיִפְחֹךְ | Καὶ Κύριος [ἢ ἢ Κυ-<br>ρίως, ἢ βασιλεὺς ἢ<br>βασιλείως,] ὁ δόξα-<br>λύπῃ μυσῆρια | Καὶ Κύριος ἢ βασι-<br>λέως, ὁ δόξα-<br>λύπῃ μυσῆρια |
| ibid. |                             | Εδωθήσῃ                                                                          | Εδωθήσῃ                                             |
| v.48. | וּבְרִבְרִין שְׂמִי         | Πολλὰ ἢ μεγάλα                                                                   | [Μεγάλα ἢ πολλὰ]                                    |

(b) The *Arabick* Translator read in his Copy rightly in the Plural number, as in the *Roman* Copy.

(c) This Different Reading arises from ἀναμμιγγῆσαι τὴν ἱεράν in the beginning of this very Verse; whence Transcribers wrote it likewise here ἀναμμιγγῆσαι τὴν ἱεράν, not minding their Copy closely as they ought. And so it is in *Vulg. Latin* Version; but the *Arab.* Transl. read in his Copy as it is in the *Roman*.

(d) The *Arab.* Transl. read it right in his Copy, as it is in the *Roman*.

(e) The *Arab.* Transl. read it as it is in the *Roman* Copy.

(f) If it was thus read in the *Alexandrian* Copies of the LXX. Version before the Times of the N. Test. then it is not to be doubted but the said Expressions were taken hence by St *John* in *Revel.* 17. 14. and 19. 16. and by St *Paul* 1 *Tim.* 6. 15. Otherwise this Addition was taken from *Rev.* 17. 14. or 19. 16. or 1 *Tim.* 6. 15. It was read in the Copy used by the *Arab.* Translator.

(g) Λυγαν-

|        |                                      |                                |
|--------|--------------------------------------|--------------------------------|
| v. 48. | על כָּל־חַבִּימִי [Καὶ] ἐπὶ πάντας   | Επὶ πάντας τὺς σο-             |
|        |                                      | τὺς σοφῶς φους                 |
| v. 49. | וְעָבַד נָו [Αδυναγώ                 | Καὶ Αδυναγώ                    |
| Ch.    | מַלְכָּא עָבַד [Εποίησεν] ὁ βασιλεὺς | Ο βασιλεὺς ἐποίησεν            |
| 3. I.  | לְחַנְכָּר צִלְמָא רִי               | Εἰς τὸ ἀγκαιοισμὸν τὸ          |
| v. 2.  | הָקִים נְבוֹכַדְנֶצַּר               | Εἰς τὰ ἐγγαίγια τῆς            |
|        | מַלְכָּא                             | εἰκόνος [ . . .                |
|        |                                      | Εὐχρηστοῦ τοῦ βασι-            |
|        |                                      | λεως . . . . . ]               |
| v. 3.  | וְקִאֲמִין Καὶ [συλήχθη] οἱ          | Καὶ εἰσῆκυσαν                  |
|        | פָּרָחִי, וְ[εἰσῆκε]                 |                                |
| ibid.  | לְקַבֵּל צִלְמָא רִי הָקִים          | Ενῶπιον τὸ εἰκόνος, ἧς         |
|        | נְבוֹכַדְנֶצַּר                      | Εἰσῆκε Νάβουχοδδ-              |
|        |                                      | νῶσορ [ . . . . . ]            |
| v. 4.  | עַמְמֵי אַמְיָא וְלִשְׁנֵי           | Εθνη, <sup>h</sup> λαοί, φυλαί |
| v. 5.  |                                      | Ααοῖς, φυλαί, γλῶσσαι          |
|        |                                      | Τῶς φωνῆς τῆς σάλ-             |
|        |                                      | πηγῆς                          |
| ibid.  | סִימְפִּנִּי [Καὶ] συμφωνίας         | [ . . . <sup>hh</sup> . ]      |
| v. 6.  | לֹא יִפְּרֹץ וְיִסְגֵּר Μὴ [ . . . ] | Μὴ πεσῶν ἀρροσάνηση            |
| v. 7.  |                                      | Ηκυσαν                         |
| ibid.  | עַמְמֵי אַמְיָא וְלִשְׁנֵי           | Ααοί [ . . . ]                 |
| ibid.  |                                      | Ααοί, φυλαί, γλῶσσαι           |
|        |                                      | Ἦν ἐποίησεν                    |
| v. 8.  |                                      | Προσῆλθον                      |
| ibid.  | וְאֶכְלֹ קַרְצֵהוּן רִי              | Καὶ διέβαλλον τὺς Ιε-          |
| v. 9.  | עֲנֹ וְאֶמְרִין: הָקִים              | δαίς, ὃς ὑπεβάλον-             |
|        | לְנְבוֹכַדְנֶצַּר מַלְכָּא           | δαίς [ . . .                   |
|        |                                      | τες ἔπει Νάβουχο-              |
|        |                                      | δνῶσορ πρὸ βασιλῆ              |

(g) *Αγκαιοισμὸς* is plainly no other than a Slip of the Transcriber for *ἐγκαιοισμὸς*, and *εἰσῆκεσαν* is for *εἰσῆκυσαν*.

(b) The Original may be taken either as *Vocatives* or *Datives*. The Arab. Translator read *εθνη, λαοί, φυλαί*, and *γλῶσσαι*; and so likely it should be in our *Alex. Copy*. In like manner it is *Revel.* 5. 9.

(hh) And so v. 10, and 7. in which last place it is wanting in the Original as well as Greek Version: but the *Latin Version*, and *Syriack*, and *Arabick* has it.

(i) *Πισῶν* was read in the *Alex. Copy* used by the Arab. Translator.



|        |                                  |                             |                       |
|--------|----------------------------------|-----------------------------|-----------------------|
| v. 10. | שָׁכַבְנָה                       | Σαμβύνης [τι]               | Σαμβύνης              |
| v. 11. | .                                | Εμβληθήσεται                | Εμβληθήσεται          |
| v. 12. | נִכְרִיָּה אֵלֶיךָ לֹא           | Οἱ ἄνδρες ἐκεῖνοι ἔχ[ου]σιν | [Οἱ] ἔχ[ου]σιν        |
| ibid.  | לְאֵלֶיךָ                        | [Καὶ] τοῖς θεοῖς σου        | Τοῖς θεοῖς σου        |
| v. 14. | וְעָבַר נָגוֹ                    | Καὶ ἁβδοναγῶ                | [...] ἁβδοναγῶ        |
| v. 15. | וְכָל וְנִי וְמָרָא תַפְלוֹן     | [.....] πεσόντες            | Καὶ παντὸς γένους με- |
|        | וְתַסְגְּרוֹן                    | παρασκηυῖται                | στῶν, πεσόντες παρ-   |
|        |                                  |                             | κλήσονται             |
| ibid.  | .                                | Τίς ἔστι ὁ Θεός             | Τίς ἔστι Θεός         |
| ibid.  | מִן־יָדִי                        | Εκ τῆ χειρῶν μου            | Εκ [χειρῶν] μου       |
| v. 17. | וּמִן־יָדֶיךָ                    | Καὶ ἐκ τῆ χειρῶν σου        | Καὶ ἐκ [τῆ χειρῶν] σε |
| v. 18. | וְלִצְלִים רַחֲבִים              | Καὶ τῇ εἰκόνι τῇ χρυσῇ      | Καὶ τῇ εἰκόνι [...]   |
| v. 19. | נְכוּכְרִנָּצַר                  | Ναβουχοδονόσορ [ὁ βα-       | Ναβουχοδονόσορ        |
|        |                                  | σιλῶς]                      |                       |
| v. 21. | וְלִבְשֵׁיהֶן וְרַמְיוֹ          | Καὶ ἐνδύμασιν αὐτῶν, καὶ    | [.....] Καὶ ἐβλή-     |
|        | לְנוֹרָה                         | ἐμβλήθησαν εἰς μέσον        | θῆσαν εἰς τὸ μέσον    |
| v. 22. | .                                | ὑπὸ ῥάχυσιν                 | ὑπὸ ῥάχυσιν           |
| ibid.  | נִכְרִיָּה אֵלֶיךָ דִּי הַסֶּקֶר | Καὶ τὸς ἄνδρας ἐκεῖ-        |                       |
|        | לְשִׁירָךְ מִיֶּשֶׁךְ וְעָבַר    | νοὺς τὸς βάλλοντάς          |                       |
|        | נָגוֹ קִפְלֵהּ חֲמוֹן שְׂבִיבָה  | Σεδράχ, Μισάχ,              | [. . .kk. . .]        |
|        | דִּי נִירָא: וְנִכְרִיָּה        | Ἀβδοναγῶ ἀπέκλει-           |                       |
|        |                                  | νεν ἢ φλόξ ὅ πυρρός.        |                       |
|        |                                  | Καὶ οἱ πρὸς ἔσται           | Καὶ οἱ πρὸς ἔσται     |
| v. 23. | לְנוֹרָא אֶתְרוֹן נִירָא         | Εἰς μέσον τῆ χαμίνου        | Εἰς μέσον τῆ χαμίνου  |
|        |                                  | τῆ πυρρός                   | [...]                 |
| v. 24. | .                                | Εὐβάλομεν εἰς μέσον         | Εὐβάλομεν εἰς ὁ μέσον |
| ibid.  | .                                | Εἶπαν                       | Εἶπον                 |
| v. 25. | הָאֶתְרָא                        | ὁ ἐγὼ                       | [ὁ ἐγὼ]               |

(k) The like Difference occurs elsewhere.

(kk) The *Vulg. Latin* Version has it, as it is in the *Alex. Copy* agreeably to the Original: whence it follows that the *Greek Copy* used by the *Old Latin Interpreter* had it likewise, or else that it has been added to the *Old Latin Version* by way of Amendment.

|        |                               |                                                                                                                                                                 |                                                                                                                                                           |
|--------|-------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|
| v. 25. | בְּהֵן                        | [.] Αὐτοῖς <sup>l</sup>                                                                                                                                         | Εν αὐτοῖς                                                                                                                                                 |
| v. 26. | אֱלֹהֵי עֲלֵיָּהּ פָּקַד      | Θεοῦ [.] ἔξελθαι                                                                                                                                                | Θεοῦ τῆ ὑψίστου, ἐξέλ-                                                                                                                                    |
|        | וַאֲחֵי                       | καὶ δεῦτε ἔξω                                                                                                                                                   | τετε καὶ δεῦτε                                                                                                                                            |
| v. 27. |                               | [ <sup>m</sup> Καὶ παροσεκύνησεν<br>ὁ βασιλεὺς σὺν πτοισιν<br>αὐτῶν πρὸς Κυρίῳ]                                                                                 |                                                                                                                                                           |
| v. 28. | עֲנֵה נְכוֹכְרָנְצָר וְאַמֵּר | Καὶ ἀπεκρίθη Ναβου-<br>χοδονόσορ, καὶ εἶπεν                                                                                                                     | Καὶ ἀπεκρίθη Ναβου-<br>χοδονόσορ [ὁ βασι-<br>λεὺς,] καὶ εἶπεν                                                                                             |
| v. 29. |                               | Δόγμα                                                                                                                                                           | Τὸ δόγμα                                                                                                                                                  |
| v. 30. | מֶלֶךְ הַצֶּלַח               | Καὶ ἠύθυνεν ὁ βασιλεὺς                                                                                                                                          | Ὁ βασιλεὺς χαλεῖθυεν                                                                                                                                      |
| ibid.  | כְּמִדְּנִת כְּבָלִי:         | [Επὶ τὰ ἔργα τῆς χώ-<br>ρας] Βαβυλωνίως [καὶ<br>ἠύξηνεν αὐτὸς, καὶ<br>ἠξίωσεν αὐτὸς ἡγε-<br>μονίαν πάντων τῶν Ιου-<br>δαίων τῶν ὄντων ἐν τῇ<br>βασιλείᾳ αὐτοῦ.] | Εν τῇ χώρᾳ τῆς Βαβυ-<br>λωνίως, [καὶ ἠύξηνεν<br>αὐτοῦς, καὶ ἠξίωσεν<br>αὐτὸς ἡγεμονίαν πάν-<br>των τῶν Ιουδαίων, τῶν<br>ὄντων ἐν τῇ βασιλείᾳ αὐ-<br>τοῦ.] |
| Ch.    | וְלִשְׁנֵי                    | [.] Γλώσσας                                                                                                                                                     | Καὶ γλώσσας                                                                                                                                               |
| 4. 1.  |                               |                                                                                                                                                                 |                                                                                                                                                           |
| v. 3.  | עַם דָּר וְדָר                | Εἰς [γενεὰς γενεῶν]                                                                                                                                             | Εἰς γενεὰν καὶ γενεὰν                                                                                                                                     |
| v. 4.  | וְרַעְנָן בְּהִיכְלִי         | Καὶ εὐθαλῶν ὅτι τῆς<br>θεοῦ μου                                                                                                                                 | Καὶ εὐθαλῶν [.]                                                                                                                                           |
| v. 5.  |                               | Συνεπάρεξαι                                                                                                                                                     | Επάρεξαι                                                                                                                                                  |
| v. 8.  | וְחִלְמֵי קְרָמוֹת            | Καὶ τὸ σὺν πτοισιν αὐτοῦ                                                                                                                                        | [ὦ] εἶπα                                                                                                                                                  |
|        | אֲמַרְךָ                      | πτοισιν αὐτοῦ εἶπα                                                                                                                                              |                                                                                                                                                           |
| v. 9.  | בְּ                           | [Εν ῥεῖσιν αὐτοῦ]                                                                                                                                               | Εν τοῖς                                                                                                                                                   |

(l) So elsewhere.

(m) The Arab. Translator read this also in the Copy he used.

(n) This is taken from v. 12. It was not so in the Copy of the Arab. Transl. but Right as in the Roman Copy.

(o) The Arab. Transl. had also all this Addition in his Copy. But it is not read in the Vulg. Latin Version; whence it follows that either the Greek Copy used by the Old Latin Interpreter, had it not; or else that it has been since put out again of the said Latin Version.

(p) This is repeated out of the foregoing Verse. The Copy of the Arab. Transl. had it right, as also in the next instance.

(q) The

|        |                                                                                                   |                                                                                                                                        |                                                 |
|--------|---------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------|
| v. 9.  | לֹא אָנֹס לָךְ                                                                                    | Οὐκ [ἀδυνατήσῃ]                                                                                                                        | Οὐκ ἀδυνατῇ σε                                  |
| ibid.  | חֲלֹמִי רִי-חֲזִיר                                                                                | Ευπνίου [ῥ.]                                                                                                                           | Ευπνίῳ μὲν, ἔῖδον                               |
| v. 10. | רָכָה אֵלֶיךָ וְרָגָה                                                                             | Εμεγαλύνθη ὁ δένδρον<br>καὶ ἰσχυσε                                                                                                     | Εμεγαλύνθη ὁ δένδρον<br>[ῥ. ὀκείνο,] καὶ ἰσχυσε |
| ibid.  | לְסוֹף                                                                                            | Εἰς [τὰ πέρατα]                                                                                                                        | Εἰς τὸ πέρασ                                    |
| v. 13. | וְאֵלֶיךָ עֵר                                                                                     | [Εχρήματος]                                                                                                                            | Καὶ ἰδὺ εἶρ                                     |
| v. 14. | וְקָצַץ עֲנֻפֹתָי                                                                                 | Καὶ ὀκλίπατε τοὺς<br>[ῥ. χαρπύς] αὐτῶν                                                                                                 | Καὶ ὀκλίπατε τοὺς<br>κλάδους αὐτῶν              |
| ibid.  | אֲנִיכָה                                                                                          | [Τὸς χαρπύς] αὐτῶν                                                                                                                     | Τὸν χαρπὸν αὐτῶν                                |
| v. 17. | פְּחֻזָּה וּמִמָּמֶר                                                                              | Ο λόγος, καὶ λόγος                                                                                                                     | Ο λόγος, καὶ ῥῆμα                               |
| ibid.  | קִים                                                                                              | Αἰασιῆσεται                                                                                                                            | Αἰασιῆσῃ                                        |
| v. 19. | עָרָה מִלְכָּה וְאָמַר<br>בְּלִשְׁתִּי חֲלֹמִי<br>וּפְשִׁרָה אֶל-יְבִרְלָךְ<br>עָרָה בְּלִשְׁתִּי | Καὶ ἀπεκρίθη ὁ βασι-<br>λεὺς καὶ εἶπεν, Βαρτά-<br>σαρ, ὁ εὐπνίος καὶ ἡ<br>σύγκρισις μὴ κατα-<br>σπευσάτω σε καὶ ἀπε-<br>κρίθη Βαρτάσαρ | Καὶ ὁ ἀπεκρίθη<br>[. . . .]<br>Βαρτάσαρ         |
| v. 22. | וְעָרָה                                                                                           | [. . .] Τὰ φύλλα                                                                                                                       | Καὶ τὰ φύλλα                                    |
| ibid.  | . . . . .                                                                                         | Κατακίου                                                                                                                               | Κατακίου                                        |
| ibid.  | . . . . .                                                                                         | Ἡ Κυρία                                                                                                                                | Ἡ Κυρία <sup>uu</sup>                           |
| v. 26. | אָמַר                                                                                             | [Εἶπεν]                                                                                                                                | Εἶπεν                                           |
| ibid.  | עָרָה שְׁשֻׁוֹתֵי רִי                                                                             | Φυλὴ [ῥ.] τῷ δέν-<br>δρου                                                                                                              | Φυλὴ τῷ ῥίζον τῷ<br>δένδρου                     |
| v. 27. | וְעָרָה                                                                                           | Καὶ ταῖς ἀδικίαι σου                                                                                                                   | Καὶ ταῖς ἀδικίαι [ῥ.]                           |

(g) The *Arab.* read in the *Cop.* used by him ἔῖδον, as in the *Roman*.

(r) There is nothing answering hereto in the *Vulg. Lat.* Version.

(f) It is hardly to be doubted but ἔχρημα was at first only a Marginal Explication of εἶς; which some Transcriber took in, and left out for it not only εἶς but also ἔῖδον.

(t) The *Arab.* Translator read κλάδους.

(u) It is evident that this Mistake was occasion'd by the Transcriber's taking off his eye at the former ἀπεκρίθη at the beginning of this passage, and hapning to fix it again at the latter ἀπεκρίθη in the end of the said passage. The *Vulg. Latin* Version has it right.

(uu) The like Difference occurs all along.

(w) The *Arab.* Transl. read as in the *Roman*.

(x) The *Vulg. Latin* Version has it right.

(y) The



v. 30. ענה מלכא ואמר Απεκρίθη [J. . .] καὶ Απεκρίθη ὁ βασιλεὺς  
 εἶπεν καὶ εἶπεν

v. 31. מלכותא Η βασιλεία [σ] Η βασιλεία

v. 33. על נבוכדנאצר Επὶ Ναβουχοδονόσορ Επὶ Ναβουχοδονόσορ  
 [ᾧ τὸν βασιλέα]

Ch. 5. I. לחם רב לרבבנוהי Δεῖπνον [..] τοῖς με- Δεῖπνον μέγα τοῖς με-  
 ἄλη γαστρὶ αὐτῶν [ἀνδρά- γαστρὶ αὐτοῦ χι-  
 σιν] χελίοις λίοις

v. 3. אלהא [....] τῷ Θεοῦ

v. 4. ואבנו Καὶ λιθίνοις [ᾧ τὸν Καὶ λιθίνοις.  
 Θεὸν τῷ αἰῶνος ὅδε  
 ἠυλογῆσαντες ἔχοντες  
 ἐξουσίαν ἑπνεύματος  
 αὐτοῦ]

v. 7. ופשרו Καὶ τίω σύγκεισι Καὶ τίω σύγκεισι  
 αὐτῆς [...]

ibid. על אבדו Εσα<sup>c</sup> ὡς τὸν πρᾶχ- Επὶ τ<sup>h</sup> πρᾶχλον αὐ-  
 λον αὐτῶν τοῦ

v. 8. כל חכמי [..] Οἱ σοφοὶ Πάντες οἱ σοφοὶ

v. 9. שניא מתבחר Πολὺ ἐπαράχθη [...] Επαράχθη

ibid. עלוהי Επ' αὐτῶν [Εν] αὐτῶν

ibid. משתבשר [ᾧ Συνεβρασεν αὐτὸν] Συνεβρασεν

v. 10. ענה מלכא ואמר Καὶ ἀπεκρίθη ἡ βα- [. . . . .]  
 σίλισσα

מלכא לעלמין קיי Καὶ εἶπεν, Βασιλεῦ, εἰς Καὶ εἶπε, Βασιλεῦ, εἰς  
 τῶς αἰῶνας ζῆν [ᾧ αἰῶνα] ζῆν

v. 11. רוח אלהין קדישין Πνεῦμα Θεοῦ ἁγίου Πνεῦμα Θεοῦ [...]

(γ) The Arab. Transl. read ὁ βασιλεὺς.

(z) The Arab. Transl. did not read ἐν βασιλείᾳ in his Copy.

(a) This seems to be taken from v. 23.

(b) So, also v. 15.

(c) In like manner v. 16.

(d) This seems to be taken from v. 6.

(e) This

|           |                            |                             |                           |
|-----------|----------------------------|-----------------------------|---------------------------|
| v. 11.    | הַקִּימָה אֶכְיֹן מַלְכָּא | Κατίστησιν αὐτὸν ὁ βασιλεὺς | Κατίστησιν αὐτὸν [...]    |
| v. 15.    | כְּחֶבֶד רִנָּה            | Τὴν γραφὴν [...]            | Τὴν γραφὴν ἑαυτῷ          |
| v. 16.    | דִּי-חֻכְרָא               | Οπ[σὺ] δυνάσσει             | Οπ δυνάσσει               |
| ibid.     | כְּחֶבֶד                   | Τὴν γραφὴν ἑαυτῷ            | Τὴν γραφὴν                |
| v. 17.    | עֲנֵה דַנְיָאֵל וְאָמַר    | Απεκρίθη Δανιὴλ [...]       | [...] Καὶ εἶπε Δανιὴλ     |
| ibid.     | לָךְ                       | [Σὺν] σοὶ                   | Σοὶ                       |
| ibid.     | לְמַלְכָּא                 | Τῷ βασιλεῖ                  | [...]                     |
| v. 20.    | מְלִיכָא                   | Τῆς βασιλείας αὐτοῦ         | Τῆς βασιλείας [...]       |
| v. 21.    | אֱלֹהֵא עֲלֵיךְ            | Ο[...]                      | Ο Θεὸς ὑψίστος            |
| v. 22.    | וְאָנֹכִי                  | Καὶ σὺ                      | Καὶ σὺ [οὗ]               |
| v. 23.    | הַיְיִ                     | [Ηγεῖται]                   | Ηγεῖται                   |
| ibid.     | וְלֹא-שָׁמַעִין            | [.g.]                       | Καὶ οἱ οὐκ ἀκύνει         |
| v. 29.    | בְּמַלְכוּתָא              | Εν τῇ βασιλείᾳ αὐτοῦ        | Εν τῇ βασιλείᾳ            |
| v. 30.    | מַלְכָּא כְּשָׂרִי         | [.g.]                       | Ο βασιλεὺς ὁ Χαλδαῖος     |
| Ch. 6. 2. | חֲלֹתָהּ דִּי דַנְיָאֵל    | Τρεῖς, αὐτὴν ἦν Δανιὴλ      | Τρεῖς, [ἡ] ἦν Δανιὴλ      |
| v. 3.     | כֹּה                       | [Ἡ ἐπ'] αὐτοῦ               | Εν αὐτοῦ                  |
| v. 4.     |                            | ἀμύλασμα                    | ἀμύλασμα                  |
| v. 5.     | כֹּה                       | Εν νόμοις                   | Εν νομίμοις               |
| v. 7.     | לְקִימָה קִים מַלְכָּא     | Τὸ εἶπον αὐτοῦ βασιλεῦς     | Τὸ εἶπον [αὐτοῦ] βασιλεῦς |

(e) This was probably left out in the *Roman* Copy, only because it seem'd to the Transcriber to be a *Tautology*, the same being said afore at the very beginning of this Clause. On the like account it is left out by the *Syriack* Translator. It is read in the *Vulg. Latin* Version.

(f) This may serve for an Instance, to shew, how the *Greek* Version may be amended by comparing the *Alex.* and *Roman* Copies together. For as it hence appears that *Both* are faulty, so it appears that it is not to be doubted, but the *Greek* Version had at first the words now left out in each Copy, and so exactly answer'd the Original, as I have made it do again.

(g) It was read in the Copy used by the *Arab.* Translator.

(h) It is right in the *Vulg. Lat.* Version.

(i) It is observ'd in the Notes of *Flam. Nobilius* on this place, that in *Euripides's Medea* there is read ἀμύλασμα of a like import with ἀμύλας. And it is to be remember'd on the other hand, that ἡμύλας is used for ἡμύλας.

(k) The

|        |                            |                                       |                                  |
|--------|----------------------------|---------------------------------------|----------------------------------|
| v. 7.  | וְאִישׁ                    | Καὶ [ἄνδρα] <sup>k</sup>              | Καὶ ἀνδράπε                      |
| v. 12. | הָלֹא                      | Οὐχὶ                                  | Οὐχ                              |
| v. 13. | לֹא שָׁם עָלֶיךָ מַלְכָּא  | Οὐχ ὑπετάγη <sup>δ</sup> δόλ-         | Οὐχ ὑπετάγη <sup>δ</sup> δόλ-    |
|        | טַעַם וְעַל אִסְרָא רִי    | ματί σου <sup>δ</sup> εἶ ὅρι-         | ματί σου [ . . . ]               |
|        | רַשְׁמוֹת                  | σμοδ <sup>δ</sup> ἔταξαν              |                                  |
| ibid.  | בָּעַז                     | [Ἀιτέειπ] <sup>k</sup>                | Αἰτέ                             |
| v. 16. | אֲנִתָּה פֶלַח-לֵרֶ        | ὦ [ἄνδρα] <sup>k</sup> λατρεύεις      | ὦ σὺ λατρεύεις                   |
| v. 17. | וְהִתְחַיָּו               | Καὶ ἠνεγκεν <sup>l</sup>              | Καὶ ἠνεγκαν                      |
| ibid.  | וְשָׁמַח                   | Καὶ ἐπέθηκεν <sup>l</sup>             | Καὶ ἐπέθηκαν                     |
| ibid.  | מַלְכָּא                   | [ . k . . . ]                         | Ο βασιλεὺς                       |
| v. 18. | לֹא הִנְעִיר               | Οὐκ εἰσπνέχθη                         | Οὐκ εἰσπνεγκαν                   |
| ibid.  | וְשִׁנְתָּה נִדְרֶךָ       | Καὶ ὁ ὕπνος αὐτῶν ἐγέ-                | Καὶ ὁ ὕπνος [ . . . ]            |
|        |                            | νέτο                                  | ἀπέστη                           |
| v. 20. | לְדָנִיֵּאל בְּקֹל עֶצִיב  | τῷ Δανιὴλ ἐδόθησεν                    | [ . . . ] Εδόθησεν               |
|        | וְעַל                      | φωνῇ μεγάλῃ                           | φωνῇ ἰσχυρᾷ                      |
| v. 22. | הַשְׁתַּכַּחַת לִי         | Εὐρέθη [ὡς] ἐμοὶ                      | Εὐρέθη ἐμοὶ                      |
| v. 23. | הֵימָן בְּאֵלֵהֶרֶב        | Επίστευσει [ . . . ] <sup>δ</sup> Θεῷ | Επίστευσει ὡς πρὸς Θεῷ           |
|        |                            | αὐτοῦ                                 | αὐτοῦ                            |
| v. 26. | טַעַם דִּי בְּכַל          | Δόγμα τῷ ὡς πάση                      | Δόγμα [ἢ τῷτο] ὡς                |
|        |                            |                                       | πάση                             |
| ibid.  | הוּא אֱלֹהִים              | Αὐτὸς Θεὸς                            | Αὐτὸς ὅστις Θεὸς                 |
| Ch.    | בְּשָׁנָה חֲדָה            | Εν ἑτῇ δευτέρῃ Βαλ-                   | Εν ἑτῇ δευτέρῃ <sup>n</sup> πρὸς |
| 7 I.   | לְבַלְשָׁאֵךְ              | τάσαι                                 | Βαλτάσαι                         |
| v. 2.  | וְאָמַר עֲנֵה דָנִיֵּאל    | [ . . . ] Εγὼ Δανιὴλ                  | [ . . . ] Εγὼ Δανιὴλ             |
|        | חֲזִיר הַחַיִּית בְּחַוִּי | [ . . . ] ἐθιῶσιν ὡς                  | [ . . . ] ἐθιῶσιν [ . . . ]      |
|        | עַם-לִילִיָּא              | ὁράματι <sup>δ</sup> νυκτός           | [ . . . ]                        |

(k) The Copy used by the Arab. Transl. had it right.

(l) The Copy used by the Arab. Transl. read it as in the Roman.

(m) This Difference was occasion'd by the Transcriber's looking upon τῷ to be false Greek, as not knowing or minding that it refers to εἰς, and the whole Clause depending thereon.

(n) According to the Original this should be rather τῷ, as it is likely it was so at first.



- v. 4. כְּאֶרְצָה וְנִסִּין דִּי-רֵי-וֹסֵי לֵאמֹר [ἐχῶσαι] וֹסֵי לֵאמֹר, ὃς πῖρα  
נִשְׂר לָהּ πῖρα,] ὃς πῖρα αὐ- αὐτῆς ὡς αἰτοῦ  
τῆς ὡς αἰτοῦ
- ibid. וְנִשְׂלַח [ἐκλήρωθη] Καὶ ἐκλήρωθη
- v. 5. וַתִּלַּח עַלְעִין Καὶ τετὰ πλευρά Καὶ τετὰς πλευραὶ
- v. 6. לָהּ [Αὐτῇ] Αὐτῇ
- v. 7. וַתִּקְיַם יְהוֹרָא Καὶ ἰχυρὸν θειασῶς [ . . . . ]  
וְשִׁנָּין [ὁ θῶς πάντα τὰ ἰχυρὸν θειασῶς, καὶ  
θμεία τὰ ἔμπαρσεν οἱ ὀδόντις  
αὐτῆς ὃς κέρατα δέκα  
αὐτῆς.] οἱ ὀδόντις
- ibid. וַבְּרִבְנֵי אֲכֹלָה Μεγάλα, ἑσθιον [ . . . . ] ἑσθιον
- v. 10. נָגַד וְנֶפֶק Εκπαρευόμενος εἰλκεν [ . . . . ] εἰλκεν
- v. 11. מַלְיָא וְכִרְכְּתָא Δόγων [ . . . ὡς ἐλάλει] Δόγων τῷ μεγάλῳ,  
קִרְנָא מִמְלִלָה ὡς τὸ κέρας ἐλάλει ὡς τὸ κέρας ἐλάλει
- ibid. קִשְׁלַח חִינְתָא [Τὸ θηρίον [ὁ αἰεὶς] Αἰρηθήν τὸ θηρίον  
αἰρηθήν]
- v. 13. אָחָה הָוָא Ερχόμενος ἦ Ερχόμενος [ . . ]
- ibid. וַקְדַּמוּהִי הַקְדֻּבוּתִי Καὶ ἐνώπιον αὐτῆς ὄρεσ- Καὶ [ὁρεσσηνέχθη αὐ-  
ἦγαγον αὐτὸν τῇ]
- v. 14. וְלִשְׁנֵיָא לָהּ יִפְלְחוּן [ . . . . ] Γλῶσσαι αὐτῆς Καὶ γλῶσσαι αὐτῆς δὲ-  
[δὲ λείψουσιν] λείψουσιν
- v. 17. חִינְתָא וְכִרְכְּתָא Τὰ θηρία τὰ μεγάλα Τὰ θηρία [ . . . ]
- v. 20. וַנִּפְלֹ מִן-קִרְמִיָּה Καὶ ἐκπαύξαντος τῷ Καὶ ἐκπαύξαντος τῷ  
תִּלַּח וְקִרְנָא תִּבְן ὁρεσσηνέχθη τῆς, κα- ὁρεσσην [ . . . . ]  
εἰς ὁ αἰεὶς
- ibid. וַחֲזוּהָ רַב Καὶ ἡ ὄρεσις αὐτοῦ Καὶ ἡ ὄρεσις αὐτοῦ  
μείζων [μείζων]
- v. 24. אַחֲרֵיהֶן Οπίσω [αὐτῆς] Οπίσω αὐτῆς

(e) This Mistake was occasion'd (as many others) by the same word occurring twice. Namely the Transcriber taking off his eye at ἰχυρὸν θειασῶς, happen'd to fix it next upon ἀφ' ὧς θειασῶς, and so wrote what immediately follow'd this last θειασῶς.

|           |                              |                                                       |                         |
|-----------|------------------------------|-------------------------------------------------------|-------------------------|
| v. 24.    | עַרְעָר וְעַרְעָר            | Εως χαρῆς [ἔ] χαροῦ                                   | Εως χαρῆς καὶ χαρῶν     |
| v. 26.    | יָהֵב                        | Καθείσθαι                                             | [Εχάθιστε]              |
| v. 27.    | יְחִיבָהּ                    | [Καὶ] ἑδῶθαι                                          | ἑδῶθαι                  |
| v. 28.    | יִשְׁתַּנּוּן עָלַי          | Ἠλλοιάθαι ἐπ' ἐμοί                                    | Ἠλλοιάθαι [...]         |
| ibid.     | יִשְׁתַּנּוּן                | Συνετήρησα                                            | Διετήρησα               |
| Ch. 8. 2. | וְאַדְאָה בְּחוּזֵן וְאַנִּי | Καὶ ἴδον ἐν ὁράματι,                                  | [....] Καὶ ἡμεῖς        |
|           | הַיְיָ                       | καὶ ἡμεῖς                                             |                         |
| v. 3.     | קִרְנִים וְהַקִּרְנִים       | Κέρατα καὶ τὰ κέρα-                                   | Κέρατα [...]            |
|           | בְּנֵהוּת                    | τα ὑψηλὰ                                              | ὑψηλὰ                   |
| ibid.     | וְהַנְּבִהוּת                | Καὶ τὸ ὑψηλότερον <sup>p</sup>                        | Καὶ τὸ ὑψηλόν           |
| v. 4.     | וְנִנְבָהּ                   | Καὶ νότον [ἔ] λίσσας <sup>q</sup>                     | Καὶ νότον               |
| v. 5.     | קֶרֶן חֹזֶת מִן              | Κέρας παρῶν ἀναμέσων                                  | Κέρας [...] ἀναμέσων    |
| v. 6.     | אֲשֶׁר רִאִיתִי עִמָּךְ      | Οὐ ἴδον ἐφ' ὧς <sup>r</sup>                           | Οὐ ἴδον ἐφ' ὧς          |
| v. 7.     | וְרִאִיתִיו מִנִּיעַ         | Καὶ ἴδον [...] φθάνοντα                               | Καὶ ἴδον αὐτὸν φθάνοντα |
| v. 9.     | אֶל-הַנֶּגֶב וְאֶל-          | Πρὸς τὸν νότον, καὶ πρὸς                              | Πρὸς τὸν νότον [...]    |
|           | חֲמִצָּה                     | ἀνατολίῳ                                              |                         |
| v. 10.    | וּמִן-הַכּוֹכְבִּים          | Καὶ [...] ἄστρον, καὶ                                 | Καὶ ἀπὸ ἄστρον, καὶ     |
|           | וְהַרְמָס                    | συνεπάτηθαι αὐτὰ                                      | συνεπάτησαν αὐτὰ        |
| v. 11.    | הָרִם וְהַמִּיר וְהַשְׁלַךְ  | Θυσία <sup>s</sup> ἐπαράχθη [ἔ] Θυσία ἐράχθη, καὶ κα- |                         |
|           |                              | ἐγνήθη] καὶ καλῶς                                     | τάδεωθαι                |
|           |                              | δῶθαι                                                 |                         |
| v. 13.    | אֶחָד קָדוֹשׁ                | Εἰς [...]                                             | Εἰς ἁγίον               |

(p) Of these two Various Readings, as the *Roman* is agreeable to the very *Letter* of the Original, so the *Alexandrian* is agreeable to the true *Meaning* of the Original. And therefore our Translators have chosen to render the Original, as it is in the *Alexandrian* Copy.

(q) It is not to be doubted, but this was only at first a Marginal note, and so crept into the Text.

(r) The Original is capable of being render'd either way. The *Vulg. Latin* renders it as in the *Alex. Copy*, and so all the other Old Translations.

(s) *Αὐτοῖς* was read in the Copy used by the *Arab. Translator*.

(t) The *Vulg. Latin* renders it as in the *Alex. Copy*.

(u) *Επαράχθη* seems to have been first written by One who knew not that there is such a word as *ἐπαράχθη* or *ἐπαράχθη* from *παρά*, *allido*, *dejicio*. All this passage differs much from the Original. And by *καλῶς* it is plain that the Greek Interpreters read *וְהַשְׁלַךְ* for *וְהַשְׁלַךְ* &c.

|        |                          |                                       |                                                       |
|--------|--------------------------|---------------------------------------|-------------------------------------------------------|
| v. 14. | וּשְׁלֹשׁ מֵאוֹת         | Καὶ τριακόσια                         | Καὶ [τετρακόσια]                                      |
| v. 17. | צֶלֶל עַמִּי             | Καὶ ἔση [ᾠ ἀναμέσῳ]                   | Καὶ ἔση ἐχόμενος τῆς<br>τῆς γαστέρας μου γαστέρας μου |
| ibid.  | נִדְרַמְתִּי             | [Εθαμβήθητι καὶ] πίπῃ                 | [...] καὶ πίπῃ                                        |
| v. 18. | עַל-עַמִּי: וַיֹּאמֶר    | Επὶ πόδας μου. καὶ εἶ-                | Επὶ πόδας [...]. καὶ                                  |
| 19.    |                          | πεν [μοι]                             | εἶπεν                                                 |
| v. 19. | בְּאַחֲרֵיהֶם            | Επ' ἐξάτης                            | Επ' ἐξάτων                                            |
| v. 21. | וְהַצִּפִּיר             | Καὶ ὁ πτερός                          | [...] ὁ πτερός                                        |
| v. 22. | בְּכַחוֹ                 | Εν τῇ ἰσχύϊ αὐτῆς                     | Εν τῇ ἰσχύϊ [αὐτῶν]                                   |
| v. 24. | כָּחוֹ וְלֹא בְּכָחוֹ    | Ἡ ἰσχὺς αὐτῆς, καὶ ἡ                  | Ἡ ἰσχὺς αὐτῆς, [...]                                  |
|        | תְּפִלָּאוֹת             | ὅτι τῇ ἰσχύϊ αὐτῆς, καὶ               | καὶ θαυμαστά                                          |
|        |                          | θαυμάστα                              |                                                       |
| v. 26. | אֱמֹר                    | Ἀληθῆς                                | [Ἀληθῶς]                                              |
| Ch.    | לְדַרְיוֹשׁ              | [Ἐπεὶ] Δαρείς                         | Δαρείου                                               |
| 9.1.   | בְּשׁוֹת אַחַת לְמַלְכוֹ | Εν ἑτὶ ἐν τῇ βασιλείᾳ                 | [. . . .]                                             |
| v. 2.  | אֲנִי                    | αὐτῆς, ἐγὼ                            | ἐγὼ                                                   |
| ibid.  | מִסְפַּר הַשָּׁנִים      | Τὸν ἀριθμὸν τῶν [ἡμε-                 | Τὸν ἀριθμὸν τῶν ἐτῶν                                  |
|        |                          | ρῶν] <sup>x</sup>                     |                                                       |
| v. 3.  | הָאֱלֹהִים               | Τὸν Θεὸν [ἔ <sup>x</sup> ἔγραψ]       | Τὸν Θεόν                                              |
| ibid.  | וְחַחֲנוּנִים            | Καὶ [δέησιν]                          | Καὶ δέησεις                                           |
| ibid.  | וְשֶׁק וְאִפֹּר          | Καὶ σάκκῳ καὶ ἀποδῶ                   | Καὶ σάκκῳ [γ. .]                                      |
| v. 4.  | לַיהוָה אֱלֹהֵי          | Πρὸς Κύριον [ἔ <sup>x</sup> ἔγραψ]    | Πρὸς Κύριον τῷ Θεῷ μου                                |
| v. 5.  | וְהַרְשָׁעוּ וְעִוְנוּ   | Ἡνομήσαμεν, [ἔ <sup>x</sup> ἔγραψ]    | Ἡδικήσαμεν, ἡνομήσα-                                  |
|        | וּמִכְרָנוּ              | σαμεν, ἡδικήσαμεν, μεν, καὶ ἀπέστημεν | καὶ ἀπέστημεν                                         |
| v. 7.  | וְלִישְׁבֵי יְרוּשָׁלַם  | Καὶ τοῖς χαιβαῖσι Is-                 | Καὶ τοῖς [ἔ <sup>y</sup> ὀρκαῖσιν                     |
|        |                          | εσσαλήμ                               | ἐν] Ἰερουσαλήμ                                        |

(w) This seems to be put in by one who knew not what to make of ἡμέρας.

(x) The Arab. Translator read it right in his Copy.

(y) It is right in the Vulg. Latin Version.

(z) This seems to be added by one that thought ἡνομήσαμεν alone did not fully express the Original, or that ἀδικήσαμεν alone did not so. It was read also in the Copy used by the Arab. Translator.



|        |                                      |                                                         |                                                              |
|--------|--------------------------------------|---------------------------------------------------------|--------------------------------------------------------------|
| v.7,8. | מְעַלְלֵי כֶּדֶן: אֲדֹנָי לָנוּ.     | Ἡγέτησάν σε, Κύριε.                                     | Ἡγέτησ. v.8. [Εν σοὶ]                                        |
|        | בָּשָׂרָא                            | [v.8. Σοὶ Κύριε ἡ δι-<br>καιοσύνη, ὃ] ἡμῖν ἡ<br>αἰσχύνη | Κυριέ, [ὃ ἔστιν ἡμῶν<br>ἡ δικαιοσύνη, καὶ]<br>ἡμῖν ἡ αἰσχύνη |
| v.9.   | כִּי מָרְדְּנוּ בּוֹ:                | Οτι ἀπέστημεν [ἀπὸ<br>Κυρίου]                           | Οτι ἀπέστημεν [v. .]                                         |
| v.10.  | בְּחֻרְתּוֹ                          | [v. .] Τοῖς νόμοις αὐτοῦ                                | Εν τοῖς νόμοις αὐτοῦ                                         |
| v.11.  | בְּחֻרְתּוֹ                          | Εν νόμῳ [Ἐξ Μωσῆ δὲ-<br>λου]                            | Εν νόμῳ Μωυσέως δὲ-<br>λου                                   |
| v.12.  | בְּאִשְׁרֵי נַעֲשֵׂהָהָ              | Κατὰ τὰ [Ἐξ ἡμεῶν<br>μὲν]                               | Κατὰ τὰ γινόμενα                                             |
| v.14.  | וַיִּשְׁקַר יְהוָה עַל-<br>הַדָּעָה. | Καὶ ἐξηγήρησε Κύριος<br>ὁ Θεὸς ἡμῶν] ὅτι ἡ<br>κακία     | Καὶ ἐξηγήρησε Κύριος<br>[. . . y . .]                        |
| ibid.  | אֲדֹנָי יְהוִה אֱלֹהֵינוּ            | Δίκαιος ὁ Θεὸς<br>ἡμῶν                                  | Δίκαιος Κύριος ὁ Θεὸς<br>ἡμῶν                                |
| v.16.  | וּבְעֵינֹת אֲבוֹתֵינוּ               | Καὶ ἐν ταῖς ἀδικίαις<br>ἡμῶν] ὅτι πατέρων<br>ἡμῶν       | [b.] Εἰν ταῖς ἀδικίαις<br>ἡμῶν] ὅτι πατέρων<br>ἡμῶν          |
| v.18.  | פָּקַח                               | Ἀνοιξον                                                 | [b Καὶ] ἀνοιξον                                              |
| ibid.  | וְהָעִיר אֲשֶׁר                      | Καὶ τῆς πόλεως [σθ<br>Ἱερουσαλὴμ] ἐφ' ἧς                | Καὶ τῆς πόλεως [b σθ]<br>ἐφ' ἧς                              |
| ibid.  | אֲנַחְנוּ מִפִּילִים                 | Ἡμεῖς ριπνύμεν                                          | [...] Ριπνύμεν                                               |
| v.19.  | אֶל-הָאָחֵר                          | [Καὶ] μὴ χειρίσῃς                                       | Μὴ χειρίσῃς                                                  |
| v.20.  | הַר-קֹדֶשׁ אֱלֹהֵי:                  | Τὸ ὄρος τοῦ ἁγίου τοῦ<br>Θεοῦ μὲν                       | Τὸ ὄρος τοῦ ἁγίου [b.<br>Θεοῦ μὲν]                           |
| v.21.  | מִבְּרַב בְּתַפְלָה                  | Ααλῦντος [ὃ ἀποσ-<br>ευχομένου] ἐν τῇ<br>προσευχῇ       | Ααλῦντος ἐν τῇ ἀποσ-<br>ευχῇ                                 |

(a) The Arab. Translator read it right in his Copy.

(b) The Vulg. Latin Version has it right.

(c) The Arab. Transl. read *se* but not *Ἱερουσαλὴμ* in his Copy.

(d) The

viag. 3. 8. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839.

v. 14. ἔτι ἐπὶ τὸν λαόν σου ὁ ἰσχυρὸς ἐπὶ τὸν λαόν σου

ibid. εὐχὰς  
 ἡμεῖς γὰρ ἡμεῖς γὰρ καὶ ὅτι ἡ πόλιν τιμῶ καὶ ὅτι ἡ πόλιν τιμῶ  
 ἀγαπᾷ σε ἀγαπᾷ [b.]

ibid.      לכול    Τῷ συνιελέραι      Τῷ [συνιελεαθῆναι]

[illegible]

καὶ τῶν καὶ [ἐξ] τῶν καὶ τῶν

v. 26. . . . ης οτι καὶ ὁκκοπήσονται ἐν [...] Εχκοπήσονται

κατακλυσμῷ      οὐ κατακλυσμῷ

v.7. וחזי ג' שמעך שפית Καὶ οἱ τρεῖς ἡμεῖς Καὶ οἱ τρεῖς ἡμεῖς τῆς

וְכַח וּמִנְחָה, וְעַל

[illegible]

וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה וְיִשְׂרָאֵל יִשְׁמַח בְּיְהוָה

(A) The 4th Panel did not read "unlike his Car" and it is not to be

(a) The *Arab*, I think, did not read *egam* in his Copy; and it is not to be doubted, but it was at first only a Marginal note or explication denoting that as

the phrase *ἐπεὶ οὖν* is used in the latter end of this verse, it was the Annotator's Opinion that by *ἐπεὶ οὖν* *διὰ τούτου* was to be understood *ἐπεὶ οὖν* *ἵνα* *αὐτοὶ*.

times. As for  $\pi$ , *interchange of the positions of dots*, it is one way of rendering the other Hebrew clause: for 252  $\pi$  can be read as  $\pi$  as well as  $\pi$  exists.

Hebrew clause, for **לִפְנֵי** signifies to *show out*, *appearing*, as well as to *expiate*, *expiationem*. It is so read both in *Arama* and *MS. Latin* Versions.

(e) The do's not appear to have been in the Copy used by the Arab. Transl. It is probable that it was at first only a Marginal note, importing that the He-

It is probable that בית was at first only a marginal note, importing, that the Hebrew בית do's primarily signify, not the בית it self of a City or Town, but

rather the *Mark* which was made to shew *where* the Wall was to be built; the Hebrew word primarily and properly signifying an *Instrument* whereby such a

Mark was made, as among the Romans by a Plow.

(g) It is plain that the Arab Transl. was it in his Copy exactly as it stands in

the *Roman*. Whence it seems probable, that  $\mu\eta\sigma\upsilon\ \tau\ \iota\sigma\theta\mu\epsilon\lambda\epsilon\varsigma\ \kappa\alpha\tau\alpha\kappa\alpha\sigma\iota$  &c. so far as to  $\tau\epsilon\lambda\epsilon\iota\ \epsilon\pi\iota\ \alpha\phi\alpha\sigma\iota\sigma\mu\omicron\varsigma$ , was at first a Marginal note, and probably was the

Rending of this place taken out of some other Version, as coming nearer to the Original. What follows viz. *עֲבָדָה בְּיָדָם* is the first

Original. What follows, viz. ~~as likewise~~ *the first*, is the first part of this Verse writ over again by Mistake; as likewise &c. which im-

diately follows; after which comes ~~after~~ writ by mistake for ~~quid~~, after which follows the true Reading of this Greek Version.

(b) The

\_\_\_\_\_

\_\_\_\_\_

|              |                              |                      |
|--------------|------------------------------|----------------------|
|              | רוחיו דכח אפדכי              | ἐν βδελύγμα τῷ       |
|              | ומי, וְאֵס שוּטֵי            | ἐρημώσων, ὃς ἔως     |
|              | לְאֵיִם, וְאֵס שוּטֵי        | שׁוּטֵי לְאֵיִם      |
|              | עַל אֶפְרַיִם, וְאֵס         |                      |
|              | דִּימָאֵם, אֶפְרַיִם מְלֵכָה | ἡμῶν τῆς             |
|              | עַל שׁוּטֵי, וְאֵס שוּטֵי    | βδελύγμα             |
|              | שׁוּטֵי לְאֵיִם              | τῶν ἐρημώσεων        |
| Ch.<br>10.4. | וְאֵס שוּטֵי                 | Εἰκοστὴ [ῃ.] τετάρτη |
| ibid.        | וְאֵס שוּטֵי                 | Αὐτὸς ὅτι [Τίγεις]   |
|              | Εἰδικέλ                      | Εἰδικέλ              |
| v. 8.        | וְאֵס שוּטֵי                 | Καὶ ἡ δόξα μου       |
| v. 9.        | וְאֵס שוּטֵי                 | Καὶ ὁ πᾶς ἀκῶσά μου  |
|              | וְאֵס שוּטֵי                 | [...] αὐτό           |
| v. 10.       | וְאֵס שוּטֵי                 | Εἰς τὰ γόνατά μου    |
|              | וְאֵס שוּטֵי                 | [ῃ.]                 |
| v. 12.       | וְאֵס שוּטֵי                 | Δαυὶδ, ὅτι δὲ τῆς    |
|              | וְאֵס שוּטֵי                 | ἡμέρας ἡς            |
|              | וְאֵס שוּטֵי                 | ἔδωκε                |
| v. 13.       | וְאֵס שוּטֵי                 | Εἰς τῷ ἀρχόντων [ῃ.] |
|              | וְאֵס שוּטֵי                 | [ῃ.]                 |
| v. 14.       | וְאֵס שוּטֵי                 | Ὅτι ἐπὶ ἡ ὄρεσις     |
| v. 17.       | וְאֵס שוּטֵי                 | Καὶ πνεῦμα           |
| v. 20.       | וְאֵס שוּטֵי                 | Καὶ εἶπε             |

(b) The *Vulg. Lat. Version* has it right, on agreeable to the *Original Text*.  
 (i) It is not to be doubted, but that either *Τίγεις* or *Εἰδικέλ*, was at first only a Marginal note; or that Both were not inserted into the Greek Version by those that made it.

(k) The *Arab. Interpreter* read it right in his Copy.

(l) It is not to be doubted, but the *Greek Version* was at first thus, *Εἰς τῷ ἀρχόντων* according to the *Original*, and as the *Vulg. Lat.* and *Arab. Versions* have it. But either the Transcriber of our *Alex. MSS.* happening to take off his eye at the first *τῶν*, and so fix it again upon the last *τῶν*, thereby thro' inadvertency left out *ἀρχόντων τῶν*; and in like manner the Transcriber of the *Roman MSS.* by reason of the last Syllables of *ἀρχόντων* and *ἐπὶ* being the same, thro' inadvertency left out *ἀρχόντων τῶν*; or else the former Transcriber thought *τῷ ἀρχόντων* enough, and the latter *τῷ ἀρχόντων*, and so left out the rest as a Tautology.

(m) The



- v. 10. אָשׁוּב [Επιστρέφω] Επιστρέφω  
 ibid. עִם-שׁוֹר מֵאָ [ἔρχονται] Μετὰ τῷ ἄρχοντι  
 ibid. וְאֵנִי יוֹצֵא Καὶ ἐγὼ ἐξεπορεύομαι. Καὶ ἐγὼ [ἐκπορεύομαι]
- v. 21. אֶס-מִכְאֵל אַל [ἡμῖν] Μιχαὴλ ΑΛΛ' ἢ Μιχαὴλ  
 Ch. מִלְכָּא אֶל-עֲתִידִים Εκτὸς τῶν [δοθέντων] Εκτὸς τῶν  
 II. 4. σιτα]
- v. 5. וְיִחְזַק עָלָיו Καὶ ἐπικύσσει ἐπ' αὐτὸν Καὶ ἐπικύσσει ἐπ' αὐτὸν  
 v. 6. יִבְחַ מֶלֶךְ Καὶ θυνάτηρ [ἔβασιλεύς] Καὶ θυνάτηρ βασιλεύς
- v. 7. וְעָמַר [ἔ. .] Ἀναστήσεται Καὶ ἀναστήσεται  
 ibid. כֵּן [ἔ. .] τῆς ἐτοιμᾶς Τῆς ἐτοιμασίας αὐτῆς  
 ibid. וְעָשָׂה בָהֶם Καὶ ποιήσει [ἔ. .] αὐτοῖς Καὶ ποιήσει ἐν αὐτοῖς
- v. 8. אֱלֹהֵיהֶם עִם- תֵּשׁ דֵּשׁ אֲנִי [χρ.] Τῆς θεῶς αὐτῶν μετὰ  
 נִסְכֵּיהֶם [ἔ. .] μετὰ τῶν τῶν χειρῶν αὐτῶν
- v. 10. הַמֶּלֶךְ רַבִּים הָמוֹן חֵלִים רַבִּים Οὐλοὶ δυνάμει πολ- Οὐλοὶ [ἔ. . ἀναμύσει]
- ibid. וְכָא כֹא Καὶ ἐσελεύσεται [ἔ. .] Καὶ ἐλεύσεται ἐρχόμενος
- ibid. וְיִשָּׁב Καὶ καθίεται Καὶ [καθίεται]
- v. 13. וְהַעֲמִיר הָמוֹן Καὶ ἔξει ὄχλον Καὶ ἔξει ὄχλον
- v. 15. לֹא יַעֲמִיד Οὐ σήσονται [ἔ. .] σήσονται
- v. 16. וְיַעֲמִיד בְּאַרְצָא הַזֵּאת Καὶ [ἔ. .] σήσονται ἐν γῇ Καὶ σήσονται ἐν τῇ γῇ  
 וְכָל תֵּן [Σαββει] καὶ τῇ σαββῇ, καὶ πε-  
 σωτελεσθήσονται αἰσθήσονται
- v. 17. לְהַשְׁחִיתָהּ תֵּן ἀφαιρεῖται αὐτήν [ἔ. .] Διαφθεῖραι αὐτήν
- v. 18. וְהַשְׁכִּירָה Καὶ [ἔ. .] χαλκῶσι Καὶ χαλκῶσι

(m) The Vulg. Latin Version has it right.

(n) The Arab. Interpreter read it right in his Copy.

(o) So also the Arab. Interpreter read it.

- v. 19. **לְמַעַן אֲרִצֵּה** Εἰς τὴν [ᾠ ἀρχὴν] τῆς Εἰς τὴν ἰσχυὴ τῆς γῆς  
 γῆς αὐτῆς αὐτοῦ
- v. 23. **וְעַצֵּם** Καὶ ὑπερχύσῃ αὐτοῦ. Καὶ ὑπερχύσῃ αὐτῆς.
- v. 24. **לְהַם יְבוֹרֵר** [ᾠ. .] Διασκορπίσῃ Αὐτοῖς διασκορπίσῃ
- ibid. **יְחַשֵּׁב מַחֲשַׁבְתּוֹ** Λογιῶται διαλογισμὸς Λογιῶται λογισμοὺς
- ibid. **עַל-מֶלֶךְ** [ᾠ Καὶ] βασιλέα Επὶ βασιλέα
- v. 25. **וְדַעִים** Καὶ ὁ βασιλῆος καὶ Καὶ ἀπέρματα
- v. 31. **וּמַשְׁכִּילִי עֹם** Καὶ λαὸς γινώσκων Καὶ λαὸς γινώσκοντες
- v. 33. **עַל-כָּל-אֵל וְעַל-אֵל** Επὶ πάντα Θεὸν καὶ ἑπὶ Επὶ πάντα Θεὸν [ᾠ. . .]
- v. 36. **אֵלִים** ᾠ Θεὸν καὶ Θεὸν ᾠ. . .
- v. 37. **לֹא יִבֵּן** [ᾠ. .] Σωθήσῃ Οὐ σωθήσῃ
- v. 38. **עַל-כֵּן יִכְבֵּר** Επὶ τὸ πᾶν αὐτοῦ [ᾠ ὁ] Επὶ τὸ πᾶν αὐτοῦ ὁ-  
 δούξασθῃ ξάσῃ
- v. 40. **וּבְעַתָּה** Καὶ ὁ [ᾠ ὁ χερσὶ] Καὶ ἐν χερσὶ πύργου
- v. 41. **וּבְנֵי** Καὶ εἰσελεύσονται Καὶ [εἰσελεύσονται]
- v. 44. **לְהַשְׁמִיד וּלְהַחֲרִים** Τῷ ἀφανίσαι καὶ ὁ ἀνα- Τῷ ἀφανίσαι [ᾠ. . .]
- v. 45. **עַד-קֶצֶץ** Καὶ ἕξει ἕως μέρες Καὶ ἕξει ἕως μέρες  
 [ᾠ ὅρας] αὐτῆς αὐτῆς
- Ch. 12. I. **כָּל-הַנִּמְצָא בְּחֹב** Πᾶς ὁ εὐρεθεὶς ὁ γε- Πᾶς [ᾠ. . .] ὁ γε-  
 γραμμένος γραμμένος
- v. 6. **וַיֹּאמֶר** Καὶ [εἶπον] Καὶ εἶπε
- v. 7. **לְמוֹעַד מוֹעֲדִים וְחָצִי** Εἰς χερσὶν, καὶ χερσὶς, καὶ Εἰς χερσὶν [ᾠ χερσὶν] καὶ  
 וּבְכָל-יָרֵךְ עֵם-קֶרֶשׁ תְּכַלִּינָה εἰς ἡμῶν χερσὶν, ὁ ἡμῶν χερσὶν, ὁ καὶ  
 καὶ συντελεσθῆναι καὶ

(p) It appears from the Arab. Translator that this was writ in his Copy *πλείστον*, or understood as denoting the same.

(q) Namely the Hebrew word denotes Both; and the Arab. Transl. read *βραχίονας* as well as *ἀπὸ χερσὶν* in his Copy; and the Vulg. Lat. Version has *brachia* only.

|        |                                                                                               |                                                                                                                                                                                                                    |                                                                                                                                                        |
|--------|-----------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------|
|        | כל-אֵלֶּיךָ                                                                                   | σκορπισμόν λαοὺ ἡ-<br>γιασμένους, [ἢ] γινώ-<br>σκοντες πάντα ταῦτα                                                                                                                                                 | σκορπισμόν [ἢ. . .]<br>γινώσκοντες πάντα ταῦτα                                                                                                         |
| v. 10. | וְהַלְכֵנוּ וְיִצְרָפוּ                                                                       | Καὶ [ἢ. . .] πυρω-<br>θῶσιν                                                                                                                                                                                        | Καὶ ἐκλευχθῶσι ἢ<br>πυρωθῶσι                                                                                                                           |
| ibid.  | וְהִרְשָׁעוּ וְהִשְׁעִים                                                                      | Καὶ [ἢ ἀνθήσονται] ἀνο-<br>μοί                                                                                                                                                                                     | Καὶ ἀνομήσονται ἀνομοί                                                                                                                                 |
| v. 11. | וּמַעַת הַיּוֹם הַזֶּה<br>וְלַחַת שְׁקוֹץ שָׁמַיִם<br>יָמִים אֶלֶּף מֵאָתַיִם<br>וְחִשְׁבֵּי: | Καὶ ἀπὸ χαρῶ πῦρα-<br>λάξεως ἢ ἐνδεδεχι-<br>σμῶ, [ἢ ἂφ' ἢ ἀνά-<br>στη ἢ θυσία ἀφ' ἀπα-<br>τὸς, καὶ ἐτοιμάσθη]<br>δοθῆναι τὸ βδέλυ-<br>γμα τῆς ἐρημώσεως,<br>[ἢ ἡμέραις χιλίαις<br>ἀφ' ἀποστάσεως ἐνεθήκον-<br>ται] | Καὶ ἀπὸ χαρῶ πῦρα-<br>λάξεως τῇ ἐνδεδε-<br>χισμῶ, καὶ δοθῆσε-<br>ται τὸ βδέλυγμα<br>τῆς ἐρημώσεως, ἡμέ-<br>ραι χιλίαι ἀφ' ἀπο-<br>στάσεως ἐνεθήκονται. |
| v. 13. | וְהָיָה וְהָיָה                                                                               | [Καὶ ἀναπαύσῃ· ἔτι ὃ<br>ἡμέραι· εἰσὶν καὶ ὥραι<br>εἰς ἀναπλήρωσιν συ-<br>πλείας] καὶ ἀναπαύ-<br>σῃ, καὶ ἀναστήσῃ                                                                                                   | Καὶ ἀναπαύσῃ [ἔτι ὃ<br>ἡμέραι εἰσὶν καὶ ὥραι<br>εἰς ἀναπλήρωσιν συ-<br>πλείας] καὶ ἀνα-<br>στήσῃ                                                       |

(v) This Addition was also in the Copy used by the *Arab.* Interpreter or Trans-  
lator, and was undoubtedly at first only a Marginal Note or Explication of the  
foregoing Clause, and it was probably taken out of some other Greek Version.  
As for the latter part of this Verse, viz. ἡμέραις χιλίαις &c. it was right in the Co-  
py used by the *Arab.* Translator, namely ἡμέραι χιλίαι &c.

(f) This was also read in the Copy used by the *Arab.* Transl. It was doubt-  
less only a Marginal Note at first. It is not read in the *Vulg. Lat.* Version.



A View of such *Passages* and *Expressions*  
in the Book of *Daniel*, as are found  
likewise or referr'd to in the Books of  
the *New Testament*, chiefly in the *Re-  
velation of S. John*.

- Dan.  
Ch. 2. Καὶ τόπος ἔχ' εὐρέθη αὐτοῖς. Καὶ τόπος ἔχ' εὐρέθη αὐτοῖς. Revel.  
v. 35. Καὶ ὡς ταῖς ἡμέραις τῷ βα- Ηλθεν ὁ Ἰησοῦς — κηρύσσων τὸ 20 11.  
v. 44. σιλέων ὁ κείνων, ἀναστήσῃ ὁ Εὐαγγέλιον τῆς ΒΑΣΙΛΕΙΑΣ 14, 15.  
ΘΕΟΣ τῷ ἔρανοδ ΒΑΣΙ- τῷ ΘΕΟΥ, καὶ λέγων, ὅτι  
ΛΕΙΑΝ. (N.B.)<sup>a</sup> πεπλήρωται ὁ και-  
ρός, καὶ ἤγγικεν ἡ ΒΑΣΙΛΕΙΑ  
τῷ ΘΕΟΥ.
- ibid. Ηπὶς [viz. ΒΑΣΙΛΕΙΑ] Εἰς ΒΑΣΙΛΕΥΣΙ ὅτι τὸ αἶκον Ια- Luk.  
ΤΟΥΣ ΑἰΩΝΑΣ ὁ αἰ. καὶ Εἰς ΤΟΥΣ ΑἰΩ- 1. 33.  
φθαρήσεται, — καὶ αὕτη ἀνα- ΝΑΣ, καὶ τὴ βασιλεία αὐτῶν  
στήσεται εἰς τοὺς αἰῶνας. ὅτι ἔσται τέλος.
- So likewise Dan. 7. 14.  
Καὶ ΑΥΤΩ [viz. ὑπὸ ἀνθρώ- ΔΩΣΕΙ ΑΥΤΩ Κύριος ὁ ib. 32.  
πος] ΕΔΟΘΗ — ἡ ΒΑΣΙ- Θεὸς τὸν θρόνον Δαβίδ.  
ΛΕΙΑ, — καὶ ἡ βασιλεία αὐτῶν  
ὁ αἰ. φθαρήσεται
- v. 47. Κύριος<sup>b</sup> τῷ Κυρίῳ, καὶ Βασι- Κύριος κυρίῳ ὅτι, καὶ Βασι- Revel.  
λός τῷ βασιλέων. λεὺς βασιλέων.<sup>c</sup> 17. 14.

(a) It is not to be doubted, but by this Expression, *The Time is fulfill'd*, our Saviour design'd to direct his Hearers to this *Prophecy of Daniel* in a special manner, and to intimate to them that the said *Prophecy* was now *fulfill'd*, as to *GOD's Kingdom being set up in the days of these Kings*.

(b) So it is read in the *Alexandrian Copy* of this Greek Version, concerning which see the Note thereto in the Collect. of *Var. Readings* hereunto belonging.

(c) Compare also Rev. 19. 16. and 1 Tim. 6. 15.

- Ch. 3. Ὑμῖν λέγεται, λαοὶ, φυλαί, Ἐκ πάσης φυλῆς, καὶ γλώσσης, Revel.  
v. 4 γλῶσσαι. καὶ λαῶν, καὶ ἔθνους. d 5. 9.
- v. 25. Ἡ ὄρασις τῆ τετάρτης ὁμοία Ἰησοῦ Χριστοῦ dd ΥΙΟΥ ΤΟΥ Mar.  
ΥΙΩ ΘΕΟΥ. dd ΘΕΟΥ. 1. 1.
- τάδε λέγει ὁ ΥΙΟΣ ΤΟΥ Revel.  
ΘΕΟΥ. 2. 18.
- Ch. 4. Ἀφ' ἧς ἀν γνῶς τιῶν Ἱερουσίων Μετανοεῖτε· ἤλθικε γὰρ ἡ βασι- Matt.  
v. 26. τιῶν ΟΥΡΑΝΙΩΝ, e or ra- σιλεία τῶ ΟΥΡΑΝΩΝ, ee 3. 2.  
ther as it is in the Original,  
*After that thou shalt have  
known, that the HEAVENS  
do rule.*
- Ch. 5. Τὰς θεάς τὰς χρυσοῦς, καὶ ἀρ- Τὰ ἑδωλα τὰ χρυσᾶ, καὶ τὰ Revel.  
v. 4. γυρῶς, καὶ χαλκῶς, καὶ σιδερέως, ἀργυρᾶ, καὶ τὰ χαλκῶς, καὶ τὰ 9. 20.  
καὶ ξυλίνους, καὶ λιθίνους. λίθινα, καὶ τὰ ξύλινα.
- Ch. 6. Ὁ Θεός μὲν — ἐπέφραξεν τὰ Διὰ πίστεως — ἐφραξαν τοὶ Hebr.  
v. 22, 23. τόμαία τῶν λεόντων — ὅτι μαζα λεόντων. 11. 33.  
ἐπίστευσεν (viz. Δανιὴλ) ὅτι  
τῷ Θεῷ αὐτῷ.
- Ch. 7. Τέσσαρα θηρία μέγала ἀνέ- Εἶδον ἕκ τῶ θαλάσσης θηρίων Revel.  
v. 3. βαινόντων ἐκ τῆ θαλάσσης. ἀναβαίνον, 13. 1.
- v. 7. Καὶ κέρατα δέκα αὐτῶν [viz. Εχόν κέρατα δέκα. ibid.  
θηρίων τετάρτῳ.]

(d) Compare also Rev. 7. 9. and 10. 11. The Alex. Copy reads ἑθνη, λαοί, φυλαί.

(dd) This Expression is here generally understood both by Ancient and Modern Expositors in an Eminent manner of *Christ*. And as this is the only Place I have observ'd in the *Old Testament*, where Christ is thus styl'd; so it is not improbable, that the said Title might be given to our Bl. Saviour in the *New Testament*, with Reference to his being so styl'd here by *Daniel*.

(e) The Expression of *the Kingdom of HEAVEN* so often used in the Gospel, particularly in Matth. 13. seems to be used, not so much on account of its being from Heaven or the like, as in Allusion to the way of speaking here made use of by *Daniel* in putting *Heavens* for *God*: which way of speaking being taken hence by the Jews of After-Ages, agreeably thereto, we find *the Kingdom of Heaven* (Βασιλεία τῶ ΟΥΡΑΝΩΝ) promiscuously used in the Gospels for *the Kingdom of God*. Compare Matt. 3. 2. and Mark 1. 14, 15, &c.

(ee) So Matt. 10. 7. and 13. 24, 31, &c.

(see) It

Ch. 7. Ὡς ὁφθαλμοὶ ἀνθρώπου ἐ καὶ αἱ πόσσωπα αὐτῶν [viz. Revel.  
v. 8. τῶ κέρατι τέτω. ἀκρίδων] ὡς πόσσωπα ἀν-<sup>9. 7.</sup>

v. 8.      τῷ κέρει τῷ τῷ.      ἀκρίδων] ὡς πρὸς τὰ ἀν-<sup>9. 7.</sup>  
θρόπων.

ibid. Καὶ σόμα λαλῶν μεγάλα, Καὶ ἐδόθη αὐτῷ [viz. θείῳ] Revel.  
namely as it is explain'd v. σόμα λαλῶν μεγάλα, καὶ 13.5,6.  
25. Λόγους πρὸς τὸ ὕψιστον βλασφημίαν --- πρὸς τὸν  
λαλήσας Θεόν.

v. 9. 10. Εἰσέωρον ἕως οὗτο οἱ θρόνοι ἐπέ- Καὶ εἶδον θρόνους, καὶ ἐκάθη- Revel  
 θησαν· — χειτῆριον ἐκά- σαν ἐπ' αὐτοῖς, καὶ κείμεν<sup>20. 4</sup>  
 θησαν, καὶ βιβλίοι ἠνεώχθησαν· 12.  
 v. 24. — Καὶ ὁ κρίμα ἐδώκεν [viz. ἀνεώχθησαν.

v. 24. — Καὶ ὁ κρίμα ἔδωκεν [viz. ἀνεώχθησαν.  
ὁ παλαιὸς τῶν ἡμερῶν] ἀγίοις  
ἐν τῷ 158.

v. 9. Καὶ τὸ ἔνδυμα αὐτοῦ ὥστε χιτὼν  
 λευκόν, καὶ ἡ θριξὶς κεφαλῆς  
 αὐτοῦ ὥστε ἔριον χαθαρόν· ὁ  
 θρόνος αὐτοῦ φλόξ πυρός.  
 Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρί- Revel  
 χες λευκαί, ὥστε ἔριον λευ- 1. 14.  
 κόν, ὡς χιτὼν· καὶ οἱ ὀφθαλμοὶ  
 αὐτοῦ ὡς φλόξ πυρός.

v. 10. Ποταμός πύρος ἐκ πορευόμενος Καὶ ὅδεξέ μοι ποταμὸν καθα- Revel.  
 ἔλκειν ἑμωρασθῆν αὐτῷ [viz. ἐν ὕδατος ζωῆς — ἐκπο- 22. I.  
 θροῦ v. 9.] ρολόμενον ἐκ τῷ θρόνου τοῦ Θεοῦ.

ibid. Χίλια χιλιάδες ἐλείτεργου καὶ ἦν ὁ ἀριθμὸς αὐτῶν [viz. Revel  
αὐτῶν, καὶ μύρια μυριάδες ἀγγέλων κύκλῳ τῷ θεῷ.  
πρὸς τὴν αὐτῶν. v8 &c.] μυριάδες μυριάδων,  
καὶ χιλιάδες χιλιάδων.

v. 11. Εθεώρουν — ἕως ἀνθρώπῃ τὸ  
 θηρίον, καὶ ἀπέλατο, καὶ τὸ  
 σῶμα αὐτοῦ ἐδόθη εἰς χεῦσιν  
 πυρός.  
 Εἶδον δὲ θηρίον, — καὶ ὀπίσθῃ δὲ Revel  
 θηρίον, καὶ μετ' αὐτοῦ ὁ ψαλδο- 19. 20  
 ροφῆτης. — ζῶντες ἐβλήθη  
 οἱ δύο εἰς τὴν λίμνην τοῦ πυρός.

v. 13. Ἰδὺ, μὲν τὸ νεφελῶν ὄψις ὕψους, ὡς Ἰδὺ, ἔρχεται μὲν τὸ νεφελῶν. Revel  
 ἔσσις ἡὸς ἀνθρώπου ἐρχομένου ἦν. -ἔ- εἶδον -ὁμοιοι ἡὸς ἀνθρώπου. 1.7, 13

(see) It is observable, that this Title of *ὁ ἀνθρώπινος* is given no where else in the Old Testament to our Bl. Saviour, but in this place of *Daniel*; and there-fore



- Ch. 3. Ὑμῖν λέγεται, λαοί, φυλαί, Ἐκ πάσης φυλῆς, καὶ γλώσσης, Revel.  
v. 4. γλώσσαι. καὶ λαῶν, καὶ ἔθνης. d 5. 9.
- v. 25. Ἡ ὄρασις τῆς τετάρτης ὁμοία Ἰησοῦ Χριστοῦ dd ΥΙΟΥ ΤΟΥ Mar.  
ΥΙΩ ΘΕΟΥ. dd ΘΕΟΥ. 1. 1.
- τάδε λέγει ὁ ΥΙΟΣ ΤΟΥ Revel.  
ΘΕΟΥ. 2. 18.
- Ch. 4. Ἀφ' ἧς ἀνὴρ γινώσκων τὴν ἰξουσίαν Μετανοεῖτε ἡγήσεται ὁ βασι- Matt.  
v. 26. τὴν ΟΥΡΑΝΙΟΝ, e or rather as it is in the Original, σιλεῖα τῶν ΟΥΡΑΝΩΝ, ee 3. 2.  
*After that thou shalt have known, that the HEAVENS do rule.*
- Ch. 5. Τὸς θεοὺς τῶν χρυσοῦς, καὶ ἀρ- Τὰ εἰδῶλα τὰ χρυσοῦς, καὶ τὰ Revel.  
v. 4. γυρῶς, καὶ χαλκῶς, καὶ σιδερέως, ἀργυρῶς, καὶ τὰ χαλκῶς, καὶ τὰ 9. 20.  
καὶ ξυλίνους, καὶ λίθινους. λίθινα, καὶ τὰ ξύλινα.
- Ch. 6. Ὁ Θεός μου — ἐνέφραξεν τὰ Διὰ πίστεως — ἐφραξαν τὸ- Hebr.  
v. 22, 23. σῶμα τῶν λεόντων — ὅτι μαζα λεόντων. 11. 33.  
ἐπίστευσεν (viz. Δανιὴλ) ἐν τῇ Θεῷ αὐτῷ.
- Ch. 7. Τέσσαρα θηρία μεγάλα ἀνέ- Εἶδον ἕκ τῶν θαλάσσης θηρίων Revel.  
v. 3. βαινόντων ἐκ τῆς θαλάσσης. ἀναβαῖνον, 13. 1.
- v. 7. Καὶ κέρατα δέχεται αὐτῶν [viz. Εχόν κέρατα δέχεται. ibid.  
θηρίων τετάρτων.]

(d) Compare also Rev. 7. 9. and 10. 11. The *Alex. Copy* reads ἡμεῖς, λαοί, φυλαί.

(dd) This Expression is here generally understood both by Ancient and Modern Expositors in an Eminent manner of *Christ*. And as this is the only Place I have observ'd in the *Old Testament*; where Christ is thus styl'd; so it is not improbable, that the said Title might be given to our Bl. Saviour in the *New Testament*, with Reference to his being so styl'd here by *Daniel*.

(e) The Expression of *the Kingdom of HEAVEN* so often used in the Gospel, particularly in *Matth. 13.* seems to be used, not so much on account of *its being from Heaven* or the like, as in *Allusion to the way of speaking* here made use of by *Daniel* in putting *Heavens* for *God*: which way of speaking being taken hence by the Jews of After-Ages, agreeably thereto, we find *the Kingdom of Heaven* (Βασιλεία τῶν ΟΥΡΑΝΩΝ) promiscuously used in the Gospels for *the Kingdom of God*. Compare *Matth. 3. 2.* and *Mark 1. 14, 15, &c.*

(ee) So *Matth. 10. 7.* and *13. 24, 31, &c.*

(see) It

- Ch. 7. Ὡς οὐ φθαλμοὶ ἀνθρώπου οὐ καὶ αἱ πόρραι αὐτῶν [viz. Revel.  
v. 8. τῇ κέραι τῇ τῷ. ἀκρίδων] ὡς πόρραι ἀν-<sup>9. 7.</sup>  
θρώπων.
- ibid. καὶ τόμα λαλῶν μεγάλα, καὶ ἐδόθη αὐτῷ [viz. θηρίῳ] Revel.  
namely as it is explain'd v. τόμα λαλῶν μεγάλα, καὶ<sup>13. 5, 6.</sup>  
25. Λόγους πρὸς τὸ ὑμῶν βλασφημίαν --- πρὸς τὸν  
λαλήσει Θεόν.
- v. 9. 10. Ἐξώρην ἕως ὅτε οἱ θρόνοι ἐτέ- καὶ εἶδον θρόνους, καὶ ἐκάθισαν Revel.  
θησαν --- κειθήλιον ἐκά- σταν ἐπ' αὐτοῖς, καὶ κείμε<sup>20. 4.</sup>  
θησε, καὶ βίβλοι ἠνεώχθησαν. ἐδόθη αὐτοῖς --- καὶ βιβλία<sup>12.</sup>  
v. 24. --- καὶ ὁ κρίμα ἐδόκεν [viz. ἀνεώχθησαν.
- ὁ παλαιὸς τῷ ἡμερῶν] ἀγίοις  
ὑμῖς.
- v. 9. καὶ τὸ ἐνδυμα αὐτῶν ὥστε χιτῶν καὶ δὲ κεφαλὴ αὐτῶν καὶ αἱ τρί- Revel.  
λαυκόν, καὶ ἡ θρίξ τῆς κεφαλῆς χεῖς λευκαί, ὥστε ἔριον λα-<sup>1. 14.</sup>  
αὐτοῦ ὥστε ἔριον καθαρόν. οὐ κόν, ὡς χιτῶν καὶ οἱ ὀφθαλμοὶ  
θρόνος αὐτῶν φλόξ πυρός. αὐτῶν ὡς φλόξ πυρός.
- v. 10. Ποταμὸς πυρὸς ἐκ πορευόμενος καὶ ἐδείξε μοι ποταμὸν καθα- Revel.  
εἶλεν ἐμφορεῖν αὐτῶν [viz. ρὸν ὕδατος ζωῆς --- ἐκ πο-<sup>22. 1.</sup>  
θρόνου v. 9.] ροβόμενον ἐκ τοῦ θρόνου τοῦ τοῦ.
- ibid. χίλια χιλιάδες ἐλειτέρου καὶ ἦν ὁ ἀριθμὸς αὐτῶν [viz. Revel.  
αὐτῶν, καὶ μυρία μυριάδες ἀγγέλων κύκλῳ τοῦ θρό-<sup>5. 11.</sup>  
πρὸς αὐτῶν. νη &c.] μυριάδες μυριάδων,  
καὶ χιλιάδες χιλιάδων.
- v. 11. Ἐθεώρουν --- ἕως ἀνθρώπου τὸ εἶδον ὁ θηρίον, --- καὶ ὁπίασθαι ὁ Revel.  
θηρίον, καὶ ἀπέλετο, καὶ τὸ θηρίον, καὶ μετ' αὐτῶν ὁ φάδ-<sup>19. 20.</sup>  
σῶμα αὐτῶν ἐδόθη εἰς καὶ σὺν τροφῆς --- ζῶντες ἐβλήθη  
πυρός. οἱ δύο εἰς τὴν λίμνην τοῦ πυρός.
- v. 13. Ἰδοὺ, μετ' ὧν νεφελῶν ἔβραν, ὡς Ἰδοὺ, ἔρχεται μετ' ὧν νεφελῶν Revel.  
--- ὡς υἱὸς ἀνθρώπου ἐρχόμενος ἦν. --- καὶ εἶδον ὅμοιον ὧν ἀνθρώπου.<sup>1. 7, 13.</sup>

(see) It is observable, that this Title of υἱὸς ἀνθρώπου is given no where else in the Old Testament to our Bl. Saviour, but in this place of *Daniel*; and therefore

- Οφονται ὁ υἱὸν τοῦ ἀνθρώπου Matt.  
ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ 24. 30.  
οὐρανοῦ. f
- Ch. 7. Καὶ ὡς ἀλήψομαι τὴν βασι- Βασιλείαν ff ἀσάλευτον σφρα- Hebr.  
v. 18. λείαν ἅγιοι ὑμῖν, καὶ ff χα- λαμβάνοντες, ἔχουμεν χάριν. 12. 28.  
γίξουσιν αὐτὴν ἕως αἰῶνος τῶ  
αἰῶνος.
- v. 21. Τὸ κέρας ὁ κείνο ἐποίει πόλε- Τὸ θηρίον τὸ ἀναβαῖνον ἐκ τοῦ Revel.  
μον μὲν τῶν ἁγίων, καὶ ἰσχυσε αἰῶνός 11. 7.  
πρὸς αὐτούς. αἰῶνός ποιήσῃ μετ' αὐτῶν  
πόλεμον, καὶ νικήσῃ αὐτούς.  
Ἐδόθη αὐτῷ [viz. θηρίῳ &c. Revel.  
v. 1.] ποιῆσαι πόλεμον μετὰ 13. 7.  
τῶν ἁγίων, καὶ νικῆσαι αὐτούς. ff
- v. 22. Καὶ τὸ κῆμα ἔδωκεν [viz. Καὶ κῆμα ἔδωκεν αὐτοῖς. Revel.  
ὁ παλαιὸς τῶν ἡμερῶν] ἁγίοις 20. 4.  
ὑμῖν. 8 Οὐκ οἶδατε, ὅτι οἱ ἅγιοι τὸν 1 Cor.  
κόσμον κρινῶσι; 88 6. 2.
- v. 24. Καὶ πᾶς δέχεται κέρατα αὐ- Καὶ πᾶς δέχεται κέρατα ἃ εἶδες, Revel.  
τοῦ, δέχεται βασιλεῖς ἀναστή- δέχεται βασιλεῖς εἰσιν. 17. 12.
- v. 25. Καὶ δοθήσεται ἐν χειρὶ αὐτοῦ ὅπως πρέφεται [viz. μὴν] Revel.  
ἕως χειρὸς καὶ χειρῶν καὶ γὰρ ἐκ [viz. ἐν ἐρήμῳ] χειρὸν 13. 5.  
ἡμῶν χειρὸς. καὶ χειρὸς καὶ ἡμῶν χειρῶν.  
Καὶ ἔδωκεν αὐτῷ ἐξουσίαν πόλε- Revel.  
μον ποιῆσαι μῆνας τεσσαρὰ 12. 14.  
κοιτὰ δύο.

fore it is not to be doubted but it was hence taken by our Bl. Saviour to teach the Jews, that He was that Son of Man thus prophesied of by Daniel.

(f) See also Rev. 14. 14. and Matt. 26. 64

(ff) As παραλήψομαι βασιλείαν in Daniel is retain'd by St Paul in βασιλείαν παραλαμβάνοντες, so ἀσάλευτον used by St Paul is equivalent in short to καὶ γίξουσιν αὐτὴν ἕως αἰῶνος &c

(fff) See also Rev. 17. 14.

(g) It seems evident that St Paul hereby refers to the correspondent Prophecy of Daniel, as a Passage well known among the Primitive Christians as to its true Import.

(gg) See also Rev. 1. 6. and 5. 10.

(b) The



- Ch. 8. Καὶ ἔπαισεν ἡ ὄψις τὸ γλῶ — Ἡ ἔρα αὐτῶν σὺν τῷ τρίτον τῷ Revel.  
v. 10. ἀπὸ τῶ ἀστρον. ἀστρον ἔ ἔρανε, καὶ ἔβαλεν 12. 4.  
αὐτὸς εἰς τὸ γλῶ.
- v. 26. Καὶ οὐ σφραγίσον ἡ ὄψις — Μὴ σφραγίσῃς ἡ τῶς λόγους Revel.  
σιν, ὅτι εἰς ἡμέρας πολλὰς. τῶ σφραγιστέας τῶ βιβλίου 22. 10.  
τῶ, ὅτι ὁ χαρὸς ἐγγὺς ἐστίν.
- Ch. 9. Ἀγαγὲν διχαιοσύνην αἰώνιον. ἡ ἔρα εὐαγγέλιον αἰώνιον. Revel.  
v. 24. v. 25. Οἰκοδομηθήσεται πλάτεια. ἔρα ἡ πλάτεια τῶ πόλεως. Revel.  
ibid. Καὶ γνώσῃ καὶ σωθήσεται. ὁ ἀναγιώσκων νοεῖται. 1. 11. 8.  
v. 27. Καὶ ὅτι τὸ ἱερὸν βδέλυγμα ὅταν οὖν ἴδῃτε τὸ βδέλυγμα  
τῷ ἐρημώσαν. τῶ ἐρημώσεως, τὸ ῥηθὲν ἀφ' ἑ  
Δανιὴλ, — ἐστὶς ὁ τόπος  
ἀγίος. m
- Ch. 10. Ἀληθινὸς ὁ λόγος. Οὗτοι οἱ λόγοι ἀληθινοί. Revel.  
v. 1. v. 5, 6. Ἰδὲ, ἀνὴρ εἰς ἐνδεδυμένος βαδ- Εἶδον — ὅμοιον ἑαυτῷ ἀνθρώπου, Rev. 1.  
διν, ἡ καὶ ἡ ὄψις αὐτῶν ὡς ἐνδεδυμένον ποδῶν, καὶ ὡς 13-16.  
ἐξωσμένη ὁ χρυσοῦ ὠφάξ, ἐξωσμένοι ὡς τοῖς ματοῖς  
— καὶ οἱ ὀφθαλμοὶ αὐτῶν ὡς ζῶντι χρυσίῳ. — καὶ οἱ

(b) The Original is more like to St *John's* way of speaking, it denoting not *ἐπαισεν*, but *ἔβαλεν*.

(bb) By Comparing these two Passages together we plainly learn the Import of *Sealing the Vision* &c. Namely that as by *Sealing the Vision* was denoted in *Daniel*, that the Time for fulfilling the said Prophecies was then *Long to come*; so by *Not sealing the Words of the Prophecy* in the Revelation is denoted, that the Time, wherein the said Prophecy should begin to be fulfill'd, was *at hand*.

(i) Compare also *Hebr.* 9. 12.

(k) It is not to be doubted but *πλάτεια* was here understood by St *John*, in the same sense as it is to be understood in the other place of *Daniel*.

(l) It seems very probable, that by these words our *Saviour* referr'd to the words cited out of *Daniel* over against them, and which begins v. 25. of *Daniel*. Namely the Import of our *Saviour's* words seems to be this: *What I am telling you of, is what requires your greatest Consideration, as was intimated at the very first by these words of the Angel to Daniel; Know therefore and understand.*

(m) Compare *Mark* 13. 14. *Luke* 21. 20, 24.

(n) This *βαδῶν* is the Original word in Greek Characters, which Original word signifies *Linen*, or rather *fine Linen*; and accordingly St *John* represents the Angels *Rev.* 15. 6. as *ἐνδεδυμένοι λίνοι* &c. And the other Differences in these two Descriptions of *Daniel* and *John*, are only such as serve to set out the Excellency of our *Saviour* above the Angels.

(o) Compare

λαμπαδες πυρές, καὶ οἱ  
βραχίονες αὐτῶ καὶ τὰ σκέλη  
ὡς ὄρασις χαλκοῦ γίλβον-  
τος, καὶ ἡ φωνὴ τῶ λόγων αὐ-  
τῶ ὡς φωνὴ ὄχλου.

ὀφθαλμοὶ αὐτοῦ ὡς φλόξ  
πυρός· καὶ οἱ πόδες αὐτῶ  
ὅμοιοι χαλκολιβάτω, ὡς οἱ  
καμίνω πεπυρωμένοι· καὶ ἡ  
φωνὴ αὐτῶ ὡς φωνὴ ὑδάτων  
πολλῶν.

Ch. 10 Καὶ τὸ πρῶτον αὐτοῦ ὡς  
v. 6. ὄρασις ἀστραπῆς.

Καὶ ἡ ὄψις αὐτῶ ὡς ὁ ἥλιος Revel.  
I. 16.  
φαίνετο τῇ δυνάμει αὐτῶ.

v. 9 11. Καὶ τὸ πρῶτον μὲν ὅτι τῷ  
γλῶ. καὶ ἰδὲ χεὶρ ἀπορμήνη  
μὲν, καὶ ἠγειρέ με ὅτι τὰ γό-  
νατά μὲν καὶ παρὰ χερῶν  
μὲν καὶ εἶπε πρὸς με, Μὴ  
φοβοῦ.

Ἐπεστα πρὸς τὸς πόδας αὐ-  
τῶ ὡς ὁ νεκρὸς, καὶ ἐπέθηκε  
τὴν δεξιάν αὐτῶ χεῖρα ἐπ'  
ἐμὲ, λέγων· Μὴ φοβοῦ.

v. 13. Ἰδὲ Μιχαὴλ εἰς τῶν ἀρχόντων  
τῶ πρῶτον ἦλθε βοηθήσά μοι.  
v. 21. Οὐκ ἔστι εἰς ἀντιχρόνους μετ'  
ἐμὲ ὡς τῶν, ἄλλ' ἡ  
Μιχαὴλ ὁ ἀρχὼν ὑμῶν.

Ο Μιχαὴλ καὶ οἱ ἄγγελοι αὐ- Revel.  
12. 7.  
τοῦ, τῶ πολέμῳ μὲν τῶ  
φράκτους.

Ch. 12 Καὶ ἔσται καιρὸς θλίψεως,  
v. 1. θλίψις οἷα ἡ γέγονεν ἀφ' ἧς  
γεγέννηται ἔθνος οἱ τῇ γῇ,  
ἕως ἧς καιρὸς ἐκείνου.

Καὶ σεισμὸς ἐγένετο μέγας, οἷος Revel.  
16. 18.  
οὐκ ἐγένετο ἀφ' ἧς ἀνθρώποι  
ἐγένοντο ὅτι τῇ γῆς, πληκῶ-  
τος σεισμὸς, ἕως μέγας.

ibid. Εἰ τῷ καιρῷ ἐκείνῳ σωθήσεται  
ὁ λαὸς σου, πᾶς ὁ εὐρεθεὶς ὁ  
γεγραμμένος ἐν τῇ BIBAIΩ.

Ο νικῶν, — ὁ μὴ ἐξαλείψω Revel.  
3. 5.  
ὄνομα αὐτῶ οἱ τῇ BIBAIΩ  
τῆς ζωῆς.

Οὐ μὴ εἰσέλθῃ εἰς αὐτὴν — Revel.  
21. 27.  
[ viz. the New Jerusalem ]  
εἰ μὴ οἱ γεγραμμένοι οἱ τῷ  
BIBAIΩ τῇ ζωῆς ὁ ἀγίου. 9

(o) Compare Dan. 10. 8, 17.

(p) See also Dan. 12. 1.

(q) See also Rev. 13. 8. and 20. 15.

(r) Compare



Ch. 12. Καὶ πολλοὶ τῶν χαλεπώντων Καὶ εἶδον — τὰς ψυχὰς τῶν Revel.

v. 2.

ὅς γ' ἦν χάσματι ἐξεγερθή- πεπελεκισμένων ἀφ' ὧν <sup>20.45.</sup>  
 σονται, ὅτοι εἰς ζῶναι αἰώ- μαρτυρίας Ἰησοῦ, --- καὶ ἐξῆς,  
 νιον. καὶ ἐβασίλευσαν μετὰ τοῦ Χρι-  
 στοῦ χίλια ἔτη. — Αὕτη ἡ  
 ἀνάστασις ἡ πρώτη.

ibid. Καὶ ὅτοι εἰς οὐνιδισμὸν καὶ εἰς Καὶ οἱ λοιποὶ τῶν νεκρῶν οὐκ ib. 5.  
 αἰσχύνειν αἰώνιον. ἔζησαν, ἀλλ' ἐπλεόθῃ τὰ

χίλια ἔτη.<sup>†</sup>

v. 3. Καὶ οἱ σιυνόντες ἐκλάμψουσιν Τότε οἱ δίκαιοι ἐκλάμψουσιν Matt.  
 ὡς ἡ λαμπρότης τοῦ περὶ- ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ <sup>13.43.</sup>  
 ματος, καὶ ἀπὸ τῶν δικαίων τῶν πατρὸς αὐτῶν.

πολλῶν, ὡς οἱ ἀστέρες εἰς Ἀλλ' ὁ δόξα ἡλίῳ, ἄλλ' ὁ δόξα 1 Cor.  
 τῆς αἰῶνας καὶ ἔτι. σελήνης, καὶ ἄλλ' ὁ δόξα ἀστέ- <sup>15.41.</sup>  
<sup>42.</sup>

ρων. ἀστὴρ γὰρ ἀστέρος διαφέ-  
 ρει ὁ δόξα. ὅτω καὶ ἡ ἀνά-  
 στασις τῶν νεκρῶν.

v. 7. Καὶ ἤκουσα τῷ ἀνδρὶ τῷ οὐ- Καὶ ὁ ἀγγελὸς --- ἤρε τῷ Revel.  
 δεδυμμένῳ τὰ βασιλῆα (viz. χῆρα τῷ δεξιᾷ εἰς τὸν <sup>10.5,6.</sup>  
 an Angel.) Καὶ ἔφωσεν τῷ οὐρανόν, καὶ ὤμοσεν ὅτι πρὸ  
 δεξιᾷ αὐτοῦ καὶ τῷ ἀριστερᾷ ζῶντι εἰς τῆς αἰῶνας τῆς αἰῶ-  
 αὐτοῦ εἰς τὸν οὐρανόν, καὶ ὤμοσεν νων, --- ὅτι χρόνος οὐκ ἔτι

(r) Compare 1 Cor. 15. 23, 24.

(s) This differs from the Original, which imports as in our English Transla-  
 tion, *They that turn many to Righteousness, shall shine as the Stars*; agreeably  
 whereto is Jam. 5. 20.

(t) The Comparing of these two Passages in *Daniel* and the *Revelation* of S.  
*John* gives great Light to the Understanding of each Book. For hence we plain-  
 ly learn, that by χρόνος ὅσον ἔτι in S. *John* is meant, that *the Times of the Gen-  
 tiles should be fulfill'd* (as our Saviour speaks Luk. 21. 24.) that is in the phrase  
 here of S. *John*, should last no longer than till the Time denoted both in *Daniel*  
 and S. *John* by the καιρὸς, καὶ καιροί, ἃ ἡμῖν καιρὸς was expir'd. Also we learn from  
 what here follows in *Daniel*, that then shall be accomplish'd or ended *the Disper-  
 sion of the Holy People*, i. e. the Jews; and from what follows in the *Revelation*  
 we learn, that *then shall be likewise fulfill'd the Whole Mystery* (of which the  
 Recalling or Restoring of the Jews is only One Part) which God has declared to  
 his Servants the Prophets.



οὐ τὸ ζῶντι εἰς τὸν αἰῶνα  
 ὅτι εἰς χαρὸν καὶ χαρὸς καὶ  
 ἡμῶν χαρῶν. καὶ ἐν τῷ συν-  
 τελεσθῆναι ἀφασκορπισμὸν  
 λαῶν ἡγιασμένου, γνώσονται  
 πάντα ταῦτα.

Ch. 12. Εκλεγῶσι, καὶ ὁ κλεωχαι-  
 10. ῥωσι, καὶ πυρωθῶσι, καὶ ἁγια-  
 αῶσι πολλοί.

ibid. Ἀγιασῶσι πολλοί· καὶ ἀνο-  
 μήσωσιν ἄνομοι, καὶ ὁ σιωή-  
 σοντες πάντες ἄνομοι, καὶ οἱ νοή-  
 μονες σιωήσουσι.

ἔσται. Ἀλλ' ἐν ταῖς ἡμέραις  
 τῇ φωτὶς ὅς ἐβδόμη ἀγγέλου,  
 ὅταν μέλλῃ σαλπίζειν, τε-  
 λεσθῇ ὁ μυστήριον ὅ Θεός, ὁ  
 εὐαγγελίστατο τὰς δόλους  
 αὐτῶν τὰς παροφῆτας.

Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆ Revel.  
 θλίψεως τῆς μεγάλης, καὶ 7. 14.  
 ἐπλυναι τὰς φοβὰς αὐτῶν,  
 καὶ ἐλεύχεσθαι αὐταῖς ἐν τῷ  
 αἵματι τοῦ ἁγίου.

Ο νικῶν, ὅτος ὁ βαλεῖται Revel.  
 ἐν ἡμαρτίαις λευκοῖς. 3. 5.

Ο ἀδικῶν ἀδικήσάτω ἐπὶ, καὶ ὁ Revel.  
 ῥυπαρὸς ῥυπαρευθήτω ἐπὶ καὶ 22. 11.  
 ὁ δίκαιος δικαιοσύνην ποιη-  
 σάτω ἐπὶ, καὶ ὁ ἅγιος ἁγια-  
 σθήτω ἐπὶ.

(u) Compare also Dan. 11. 35. according to the Original.

S. D. G.

### ERRATA in the Book of Daniel.

Page 4. v. 2. read οἶκον ὅ Θεός. ibid. v. 3. r. Ασφαλιζ. p. 5. l. 24. r. and, i. e. namely He brought the Vessels. p. 8. v. 12. r. δέτωσιν. p. 14. v. 17. r. τῇ Ἀνατολῇ, καὶ τῇ Μισσηλ, καὶ τῇ Ἀζαρία. p. 16. v. 24. r. καὶ τῶν σύγκλητον. p. 24. v. 45. r. τῇ χαλκῶν, τῇ ἄρροισι, τῇ χρυσῶν. p. 25. l. ult. r. Interpretation thereof. p. 30. v. 15. r. ἐποίησαν ἵνα ἡ μὴ προσκυνησῇ. p. 34. v. 29. r. γλῶσσα, ἢ ἂν εἴπῃ. p. 36. v. 3. r. ἰσχυρά· ἢ βασιλεία. p. 38. v. 12. r. Fowls, and so elsewhere. p. 40. v. 20. r. ἢ σύγκλητον αὐτοῦ. p. 41. v. 22. r. καὶ ἰσχυρῶν. p. 42. v. 23. r. τῇ φυλῇ τῇ μζω. p. 47. l. antepenult. r. taken out of the way after. p. 78. v. 13. r. ἀγὼν λαλῶντος. p. 80. v. 13. r. ἢ δέδωκε. p. 96. l. 6, 7. of Note (b) r. the Battlements of the Temple in general. p. 97. l. 5. from bottom r. what carries in it's former part. p. 98. l. 11. of Note (f) r. ΠΙΜΜΩ. p. 111. l. 26. r. Cassander to the West; the Kingdom of Asia. ib. l. ult. r. Ptolemy. p. 115. l. 18. r. Agathocles as Tutor. p. 130. l. 5, 6. of Paraphrase r. Then, when (q) he shall have accomplish'd. p. 132. v. 11. r. Abomination of the Desolator shall. ib. l. 5. of Annotations r. Distinct Vision. p. 139. l. 2. r. in my way, it being (as has &c.) p. 141. l. 5. from bottom r. Misael & Azarias. p. 147. l. 5. under Roman r. Εἰς τὴν ἡγεμονίαν. p. 163. l. 4. from bottom r. God's Kingdom being Then to be set up.

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